MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, AND GOOD WORK

HOWARD B. GROSE, D.D., Editor

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CORRESPONDING EDITORS FOR THE SOCIETIES

REV. S. R. WARBURTON C. L. WHITE, D.D. R. G. SEYMOUR, D.D.

FOR SUBSCRIPTION RATES SEE PUBLISHERS' PAGE

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The Publishers' Page

Our Aim: 100,000 Subscribers to Missions in 1910

A Good Beginning

THE first mailing of the March number of MISSIONS was a trifle more than 30,000. This is a good beginning; but we cannot afford to stop there. Our aim is 100,000 subscribers before December 31st, and there is ample room for growth. The Baptists of the North should not be contented with a smaller circulation for their world-wide missionary magazine. There are many churches where MISSIONS goes into practically every home. There are many more where but one or two copies were taken. In numbers of these latter churches the present subscriptions will expire in April or May. Why not send in a new club twice the size of the old? Sample copies, posters, and subscription blanks will be supplied gladly to all who will send for them.

A Wonderful Marriage Relation

This is what N. N. Sweet, of Canby, Minnesota, has to say after reading the February number of MISSIONS:

"I have read the February number all through from beginning to end and I think it is the best information on missions I have ever read. I congratulate you on this wonderful marriage relation of our three great societies in one wonderful magazine. We have a small church with less than twenty members and nearly half of them are under age. Our pastor told me last night he had five subscribers for MISSIONS. I hope your one dred thousand for 1910 is too lo would say for myself I cannot get without MISSIONS. I am going years of age and have belonged to a tist church for 62 years."

Hearty Congratulations

"Please accept my hearty congr tions on your marriage, and let us that before we renew our subscripti 1911 you will have taken home the dren—Tidings and the Helping Ha

MRS. E. PACKER, Central City,

"Praise God"

An aged reader sends this word o mendation: "Well, well! MISSIONS splendid, grand. We have thought consolidation for years; have advoc and prayed for it to come to pas hardly expected to realize the co mation of our wish in our lifetime past 75). Praise God from wh blessings flow."

"Read with Keen Enjoyment

"I have read with keen enjoym January and February numbers. name MISSIONS seems to me ideal subject-matter is full of interest. Baptists would read it there would apathy concerning missions."

MRS. U. M. OVER, Cambridge,

SUBSCRIPTION RATES

SINGLE ANNUAL SUBSCRIPTIONS, SEVENTY-FIVE CENTS.

IN CLUBS of Five or more, FIFTY CENTS. TO MINISTERS, FIFTY CENTS.

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ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions must be discontinued unless renewed within four months.

REPORT promptly failure to receive MISSIONS.

THE DATE printed on wrapper indicates to which subscription has been paid. of date serves as receipt.

CHANGE OF ADDRESS. Send both THE OLD ADDRESS when requesting change.

REMITTANCES. Do not send LOCAL CH STAMPS, but NEW YORK DRAFTS OR EXPRESS ORDERS, making them pa MISSIONS.

LOCAL CHECKS cost us 10 cents collec consume all the profit.

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How Much Shall I Give this Year to Missions?

A Little Argument with Myself

IF I am able to give and refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

IF I give less than heretofore, unless because of diminished income, I favor a reduction of the missionary forces proportionate to my reduced contribution.

IF I give the same as formerly, I favor holding the ground already won, but I oppose any forward movement.

IF I advance my offering beyond former years, then I favor advance and the conquest of the world for Christ.

PERPETUALLY SNOW-CAPPED MT. POPOCATAPETL

IN THE FOREST, ASCENDING MT. POPOCATAPETL

MEXICO'S MOST NOTED MOUNTAIN SUMMIT

MISSIONS

VOLUME I APRIL, 1910 NUMBER 4

The Chicago Meetings

IT IS of great importance to our denomination that the May Anniversaries in Chicago shall be largely attended. A central location like this should draw the greatest number of delegates ever gathered from the million and a quarter constituency of the Northern Baptists. Thousands of visitors should add to the impressiveness and influence of the occasion. We have great interests to represent, questions of moment to discuss, policies to formulate. The larger the number of delegates the wider and deeper the reacting influence upon the churches they represent.

The meeting of the Northern Baptist Convention will be held at the University of Chicago, May 6-13, immediately following the great closing convention in that city of the Laymen's Missionary Movement. These dates also include the annual meetings of the American Baptist Home, Foreign and Publication Societies.

The following details should be noted, so that all misunderstanding may be avoided:

1. Written credentials will be required from all delegates.

2. Each church may appoint one delegate and one additional delegate for every one hundred members, or fraction thereof, above the first one hundred.

3. Each local or district association may appoint two delegates and one additional delegate for every ten churches, or fraction thereof, above the first ten.

4. Officers and executive boards or committees of State conventions, and denominationally recognized missionary, educational and philanthropic organizations, may be ex-officio members of this convention.

5. No person will be entitled to vote unless credentials are presented at the time of registration.

Delegates from different States are requested to meet Friday afternoon, May 6, in places which will be indicated at the time of registration, to organize and to select State representatives upon various committees, a list of which will be furnished to each delegation at the time of its meeting.

Announcements concerning railroad rates will be made in the denominational papers as soon as the railroad agents take action in the matter.

For information as to hotel and boarding house accommodations, write to the local committee of arrangements.

Seeing in the Large

THERE is profound significance in Horace Bushnell's fine phrase, "The expulsive power of a new affection." Christianity brings that power into the life. There is also the expansive power of ew interest, and world missions pro- es that, as the experience of many can ify. The field is the world, said the ister. His conception and commission l out into a vast enterprise, compre- ding every human creature in its pe. To catch this vision is seeing in large, and nothing is better for the l than that. Man commonly feels t he works within contracted limits ich cramp his best self. So he does of essity in the routine work of life. there is no hampering limitation en it comes to exerting one's influence missionary channels.

Take the lesson of Mr. Seymour dy's story of the stenographer, for ex- ple. He tells of a young woman, a nographer, who offered herself for sion work, but was rejected on physi- grounds. What then could she do the cause? She resolved to put part her earnings into the support of a stitute, and has done so for some rs, giving largely of her salary for this pose. And she has the joy, he said, knowing that more than a thousand sons have been brought out of heathen kness into gospel light and life through devoted service of her substitutes. e influence of that one American wo- n is boundless.

The reflex influence of such interest and giving is of utmost importance. That stenographer has a world interest that prevents her from becoming narrow, selfish, local, dwarfed, out of sorts with her lot in life. The illustration is a fine one, because what she can do, any consecrated man or woman can do who sees the need and responds to the call of conscience. To those who enter upon this line of service, in obedience to the heavenly vision, the rewards of spiritual enlargement are certain.

Take another illustration from the same source. A business man of wealth, not a professing Christian, attended one of the laymen's meetings with a friend, and was interested in the address of a missionary. He asked how much salary the speaker received, and was told six hundred dollars. He thought a man of that ability could easily make thousands in New York. Finally the business man decided that he would like to invest in a missionary in China, and with that object in view was introduced to the secretary of a Foreign Board. He asked how much salary he ought to pay for a good man, and was told a thousand dollars. He assented. But the secretary informed him that in the present state of its funds, the society could not put a new man in the field, even if his salary was paid, because at least a thousand dollars more was required for outfit and traveling expenses. "All right," said the business man, "I agree." "But," said the secretary, "the man must have a place to live in, as well as to work in." "How much would that take?" "Not less than two thousand dollars more." "Very well," was the response, "get the man." There was still another count, however, and the outcome was that five thousand

would be the total needed to keep
npetent missionary in the field.
e business man said all right; and
s the secretary was expressing his
said, "But I am a business man,
don't do my business in this way.
up a contract, make it five thou-
year for thirty years, and I will
so that I or my estate shall main-
at work." This was done, but
only the beginning of the story.
an desired to see the missionary
as his substitute in China. The
ary was impressed by the char-
one who would do so much for
s although not a member of the
and his heart went out to his
The result was that the business
und the Saviour, and declared
s investment in a missionary to
vas the best thing he ever did, for
t a new world to him, and a life
y superior in its interest to the

thing that every Christian should
r is enlargement of spiritual hori-
l interest. The peril to be avoid-
ritual stagnation and soul shrink-
There is nothing that ministers
the growth of the soul than an
nterest in evangelization at home
road. This leads to reading, to
f countries and peoples, to con-
out the conditions in which the
of the earth dwell and toil, to a
world brotherhood. This takes
of the petty round and brings us
ntact with world forces and af-

he development of character and
l-around worker of influence and
ss, seeing in the large is of ut-
alue. And certainly no vision
e more comprehensive and inspir-
that of the conquest of the world
Christ who died for its redemp-
ne ultimate triumph of Christian-
ugh the loyalty and devotion of
lowers.

Ⓜ

ie Unsolved Problem

THOUT knowing just how the
ear is to come out financially for
ionary societies, it is certain that the results will not show such a balance on the right side as to make it unnecessary to devise some further way to accomplish much larger results in giving, in order that the importunate demands of the new opportunities may be met by the denomination.

We suggest that one of the subjects which should form the basis of a new commission authorized by the Northern Baptist Convention is How to interest the uninterested or insufficiently interested pastors in missions, and How to secure contributions from the non-contributing churches and non-contributing members in contributing churches. A good name for the new group of investigators and experts might be the Commission on Uninterested and Non-Contributing Northern Baptists.

This is really a point that ought to receive most serious consideration. The missionary obligations of our denomination are being met by the comparatively few. This is not only unfair to the few, it is uneducative and injurious for the great numbers of our members who know little or nothing about the vast missionary movements, and if they give a pittance now and then in case a collection happens to be taken when they are present, do not dream of pursuing a systematic course of giving either to the cause of missions or to the church.

While we must still urge the givers to give and give more, it is high time to organize in such manner as to canvass every church and enlist the entire membership in regular offerings. Not how much but something from each one is the standard toward which we must work. Let the next meeting of the Convention see the appointment of this commission to reach those who prefer to be let alone.

Ⓜ

American Baptist Foreign Mission Society

IT will take a long time to get used to it, and perhaps this generation will not be able wholly to accomplish the task. Nor will letters cease to be addressed to the Missionary Union for long years to come. Addresses seem to perpetuate what

used to be longer than anything else. It will be hard, too, for a great many people to bring themselves to think any other words than the familiar ones, with their associations and hallowed memories. For sixty-four years the name Missionary Union has been remembered and used in prayers and gifts and offerings of service and self. It has been the honored name of a great organization, set for a progressive work of evangelization as the agency of a steadily growing denomination. Large-visioned and large-hearted and large-brained men have been its leaders and counselors and supporters. In all parts of the world the name The American Baptist Missionary Union has become recognized. Its missionaries have made their mark and wielded wide influence in foreign lands. Imperishable names are linked with its name.

But we live in new times, and change is the most significant thing that marks them. Coördination is stronger now than sentimental bonds. We are not more practical than the fathers, perhaps, but we like to think we are. We wish terms to express exactly what we mean. Missionary Union was not strictly accurate. It would be exactly the name if all our missionary interests were merged in the one society; but as that is not the case, it is undoubtedly clearer to say American Baptist Home Mission Society, American Baptist Foreign Mission Society, American Baptist Publication Society. And of course we shall shorten these long names, in this hurried and impatient era, into Home and Foreign and Publication in our common usage.

And then it will be the Missionary Union, just the same. The aim, the spirit, the organization, the work, the outreach—all these remain unchanged. The gospel, which created the church and its agencies, has not changed. Sin is the same, and presents the same aspects and need of cure. The budget apportionment plan is new, but the need of consecrated giving and of steady work to bring about the replenishment of the missionary treasury has not been removed or changed.

We cannot wish anything better for the American Baptist Foreign Mission Society than that it shall worthily perpetuate and carry forward in that larger scope demanded by enlarging fields the work of the American Baptist Missionary Union. As one of the foremost evangelizing societies of the world in the twentieth century, may the Divine blessing be upon it and the wealth-endowed constituency whose outreaching and outgiving hand it is!

Ⓜ

Our Nearest Neighbor

HOW much depends upon the point of view. One magazine writer discloses a condition of affairs in Mexico that takes us back into barbarism, savagery, the horrors of slavery. The evidence seems indisputable that the system of contract labor permitted in Mexico is practical slavery, and one of the worst features of the contract is that the man who makes it has no idea that he is selling himself into hopeless servitude. He is too ignorant to understand the nature of the contract he is voluntarily signing —voluntarily because it is a matter of deceit worthy of lawyers who teach their clients ways of evading the law without punishment. There is also much to be said regarding political persecution of those who raise opposition to the reëlection of the veteran president or his ally, the vice-president, understood to be chosen by President Diaz as his successor. The picture can be painted in absolute black, without relieving lines.

Then comes another writer, with different point of view. He admits many of the charges as to contract labor and even some cruelties when overseers happen to lose their tempers or laborers prove annoying or lazy. But he raises the defense that such labor contracts are necessary if Mexico is to make progress, because without such restraints upon his liberty the Indians of Mexico or the native peons will not work on the many feast days, nor unless they happen to feel like it; so that it is either an arrest of the material advancement of a nation or practical enslavement of the workers. This may satisfy the commercial exploiter, and it may please us to know what a stream of American millions is flowing into Mexico, but such reasoning does not

satisfy the humanitarian. Civilization never advances very far or fast on a basis of human enslavement, on any pretext whatever. It is good to have all such evil conditions exposed to the light of day. Mexico's first step in real advance will be to put an end to the contract-labor system. Not apology but abolition is in order if Mexico is to rank among civilized states and attract the kind of Americans worth having there.

The worst conditions are reported from the rubber provinces of Yucatan. It seems strange that rubber plantations cannot be run without inhumanity as an accompaniment. But if Mexico has cruelties, let us know about them as we do about those on the Congo, and let an awakened public opinion act upon the Mexican government. In President Diaz certainly such an opinion will find a different person to work upon than in the late king of Belgium, who seemed impervious to anything save what ministered to his selfishness and vices.

Meanwhile, here is a great neighbor country, struggling up from a past that was repressive, full of ignorance, superstition, immorality, degradation. In sixty years there has been a steady movement toward better things. Another sixty years will see the Americanization of Mexico to a large extent, unless present signs fail. In this process of Americanization, which seems certain, a vital Christianity should play a large and determining part. Elsewhere in this issue we treat of the country, of its moral and religious conditions, and of Protestant mission work, Baptist and otherwise. After forty years of missionary effort—for a long time not very vigorous and even now prosecuted with scanty means and under anything but most favorable conditions—there are perhaps from 20,000 to 25,000 Protestants in the Republic, with very likely 10,000 more adherents. The number is not large, set against the fifteen millions of the population. But it is more influential than appears at first thought. It represents the leaven, and the leaven is at work. The important thing is to hold a right attitude toward this neighbor nation. We have too many regrettable things in our own country to be severe with others for their faults. We desire to interest our people in Mexico, because it is in our power, if we undertake the work in the right spirit and with large view, to give the gospel to that nation, and help raise it to honored place among the Christian lands.

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The Pastors and Missions

ONE of the most gratifying things in connection with the appearance of the new magazine is the welcome given it by the pastors in all parts of the country. The joint idea is what delights them. The expression is repeated over and over in letters received: "This is what we have wanted and waited for. Now we can go to our people and urge them to take our one representative missionary periodical." They speak of MISSIONS from the pulpit; they secure agents to canvass the congregations; they have the tasteful poster hung in vestibule or vestry; they put notices of most cordial kind in the church calendars and papers. This is the one thing needed to secure that hundred thousand subscription list which is our aim for 1910.

Here is a sample of the calendar notices just come to hand—the calendar of the First Church at Newton Centre, of which Rev. Maurice A. Levy is the missionary pastor: "The first issue of MISSIONS has made a very favorable impression. For the first time in the history of the denomination it is possible for Baptists through one telescopic periodical to sweep the horizon of their activities and the progress of the kingdom at home and abroad. That means economy of time and money, and sets the standard at 'A Copy in Every Home.'"

That is a fine motto, "A Copy in Every Home." That means many more than the hundred thousand aimed at this year. Such aid from the pastors will accomplish the results desired. Let us make a sweeping success of this new experiment in missionary literature. Other denominations are watching the results with great interest. We have the opportunity to lead in a great combination movement in missionary effectiveness.

Note and Comment

MISSIONS invites you to Mexico this month, for a good look at present-day conditions in our next-door neighbor, and a survey of Protestant missions, including the work of all the leading denominations. Mexas had far too little attention from nissionary, while it has had enough the commercial, side. American al ought to be accompanied by Amer-Christian character. The subject is e one. Then we are given an idea at great World Conference on mis- which is to be held in interesting boro in June; and once abroad go visit the Philippines at two points, other fields afar; coming back home llow the course of the chapel cars glance at various aspects of the fron- If Mexico seems to have a good of space, this is in the line of occa- lly dealing with a specific field in comprehensive manner that one who s to know about our missionary re- is to this land will turn back to this er. Other fields must from time to be treated in the same way, if the nent is to be of real value. The from the world fields will be found tionally full and important.

eeches of an inflammatory kind con- to be made in this country concern- he inevitableness of a war with over the commercial control of the ic and the Far East. If there is ing wickeder and more unjustifiable this, we do not know what it is. motives are not readily discoverable. her designing commercial interests t work, whether the advocates of a ly increased navy and army are ng a scare lever, or whether theor- re talking to create a sensation, the effects are unquestionably bad both here and in Japan. If it were August, the talk might be laid to the "silly" season; as it is, the government should take pains to make its attitude known; and righteous public sentiment should put to confusion those who are by words fomenting strife. This nation is not yet merely a sordid and monopolistic seeker for a market for its wares, nor a catspaw for combinations of capital. Let us have peace!

¶ Are you planning to attend the annual meetings of the Northern Baptist Convention and the General Societies in Chicago in May? The sessions begin on the 6th, much earlier than usual, and a great meeting is anticipated. Owing to inability to secure sufficient seating capacity in any of the churches, the offer of the University of Chicago to give the use of its great hall was accepted by the committee of arrangements. Accommodations will be ample, and there are matters of importance to discuss. It will be worth while to be there, and one result of the laymen's movement should be to increase the lay attendance very greatly.

¶ There are now in the foreign fields 21,834 missionaries of all denominations and countries, against 19,875 in 1908. The number of adherents to Protestant churches, though not all members, on various mission fields, aggregate 4,866,661.

¶ Dr. Eubank, speaking of the liberality of native Chinese Christians, says: "In our Huchow Church the average gift per member last year was $5. This is not much of itself, but it is the equivalent of from $30 to $50 for Christians in America." But take the $5, which Dr. Eubank says is not much. It is so much that if every member of a Northern Baptist church gave it, the results would be

ound the globe. The Baptist Home oreign Mission Societies would be powers then!

the report of a foreign mission of a colored organization we no- e charge made by the secretary that brethren are known to be keep- ack money entrusted to them for ssion work. In quite another sense, rhaps just as truly when the matter vardship is honestly recognized, are not a great many of the brethren white churches who are keeping money entrusted to them for mis- Think it over, men and brethren.

lea is put forward for another Bap- lucation Society. That especial at- a should be given to our denomina- educational interests is conceded; for another society, that is another . We have all the societies the de- ation can stagger under. More- ducation is just now receiving far money and attention than evangel- , church building so imperatively in new sections, or adequate pro- for the ministry. A commission of orthern Baptist Convention, a per- t commission on education, would o be all-sufficient. We should have acational policy, and such a com- n could secure the adoption of such y and make it effective. Societies more appeals for executive expenses, are in danger now of killing the of supply.

tendencies of New York life are ed by the fact that last year only eparate residences were built on attan Island for family life, while enement or apartment houses were with capacity for 26,000 people. not only increases the density of tion, but vastly increases the task on the churches as the agencies of tion. The problem of the cities ing indeed. The May number of ONS will take up this great subject cial consideration. The number one you cannot afford to miss.

astor in Cairo, Illinois, sends in a more than eighty with the com- hat in securing this number, which will be increased, he had a picnic time; that it was easier to get the eighty when he had a world mission magazine like ours to present than ten or fifteen under the old plan of separate magazines. Similar testimony comes from all sides. We are glad to inform our readers that MISSIONS has passed the thirty thousand mark within the first three months of its existence. This is a fair start, but only a start. If the pastors generally will take the interest that the Cairo leader does, the fifty thousand mark will soon be in sight.

¶ Why are the Methodists making such forward strides at home and abroad, leading the way in Christian effort? Part of the answer may be found by the seeing ones in the fact that nearly twelve thousand mission study classes have been organized in that alert denomination within the past ten years, and the spread of intelligence concerning home and foreign missions among young and old has been carried on with great ability and energy. Money has been spent freely in literature and organization, and as a result the returns are coming in. The remarkable growth in this country is a corollary. The Methodist missionary movement is full of suggestiveness.

¶ What an asset to the cause of missions is the personal interest of our readers. A letter from Shelburne Falls, Mass., contains this illustration of it: "The past few years I have acted as club agent for our *Missionary Magazine* and I hope to retain all our subscribers for our new joint magazine, MISSIONS. My grandfather subscribed for the *Missionary Magazine* about 1841, and it has always been in our family and we shall miss it. The *Home Mission Monthly* has also been a welcome magazine each month. But we believe the new magazine will fill their places, soon, in our interest and affection. The combination seems a wise one in every way." Such reading families are the stay of the church as of missions. And it is this spirit on the part of those who extend the circulation of MISSIONS that makes the work of publication a pleasure. We are fellow workers in a supremely great cause.

STREET SCENE IN CHENTU, WEST CHINA

"Confirming the Word with Signs Following"

Report by Wang Hwai Chin

THANK GOD WITH US FOR THE DROPPINGS OF THE SPIRIT AND CONTINUE TO PRAY FOR STILL GREATER BLESSINGS AFTER YOU READ THIS TRANSLATION OF A REPORT RECEIVED FROM TWO OF YOUR KIATING CHINESE FELLOW-WORKERS, WHO AT THE CLOSE OF A REVIVAL IN KIATING WENT FORTH, SENT BY THE HOLY GHOST AND THE BLESSING OF THE CHURCH, TO HONG YA.

—MRS. F. J. BRADSHAW.

ON the morning of the seventh day of the sixth moon I left for Kiakiang. Fu Shiang Tin, not knowing when I could be ready, had gone on ahead to his home, a village on the way to Kiakiang. On coming to this place I inquired for him but no one seemed to know anything about him and his home was far out in the country. With heavy heart I pressed on to Kiakiang, praying earnestly that God would tell him I was on the way and bring him on to Kiakiang to-night.

At Kiakiang the brethren gathered about me in the tea-shop, read my credentials, exclaiming, "Then it is really true, the Holy Spirit has come to Kiating." Before the story was half told my heart grew uneasy because Fu Shiang Tin was not there. I rose to go for him and their detaining hands were upon me, when to our great joy, Fu Shiang Tin came in and joined us.

The brethren took us to the chapel, listened to us far into the night. Next morning they prayed us with much entreaty to stay with them but, telling them that two others were on the way to them and that they must pray earnestly to God for the blessing also, we were led forward to Hong Ya. Here we were five days in succession with the brethren and sisters seeking the baptism of the Holy Spirit, praying God for pastor and family and for church and people, that

the Holy Spirit come down in the presence of all and cause us gathered together truly to repent of our sins and receive the abundance of His grace. On the ninth we saw our sins and each sobbed out his own dark deeds and thoughts before the Lord. There they were prostrate on the floor. All our efforts to get them to stop or rise were of no avail. Jesus alone met the need and those who sincerely repented found rest in Him.

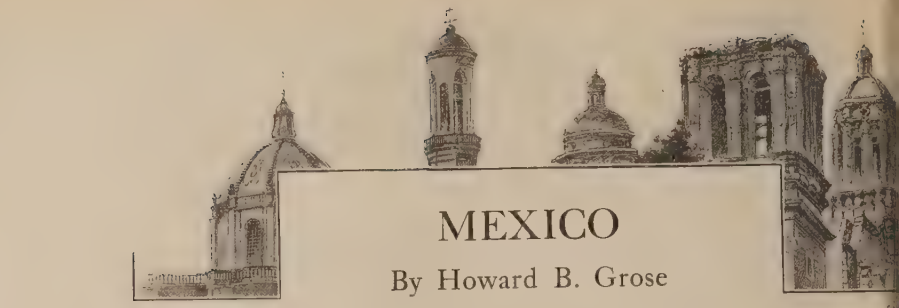
On the twelfth Woo Long Swan returned from the meetings in Kiating hard and rebellious. We seemed to have searched the whole Bible through for passages to reach him. Our hearts were heavy and the tears would not stay as we pleaded with him and with God for him (being the leader here) to yield to the Holy Ghost. In the next meeting I asked him to explain that hymn, "Did Christ o'er sinners weep, and shall our cheeks be dry?" "Woo Lang Swan," I said, "are you anywhere in that hymn?" Silent for a moment, he then broke down utterly before the Lord. The whole company joined him in sympathetic tears and as he told his life story to God, nearly every one joined in with something of his own. One woman rose up and scoffed at all, and particularly at her husband for "throwing away his face," declaring this could not be from anywhere but from the devil. An outsider rebuked her and a call for prayer was made for her. At the next morning meeting she was among the crowd weeping and pouring out her dark history for all to hear and beseeching all to pity her and call unitedly on God for her.

From every side there were calls for us to go to their homes near or distant that loved ones and friends might hear our testimony. Mr. Woo finally prevailed upon us to go with him one night. A great many from that district came, and far into the night listened to our message.

Greetings to all,

WANG HWAI CHIN,
FU SHIANG TIN.

WANG HWAI CHIN AND FAMILY, KIATING. HE IS CHIEF HELPER OF REV. W. F. BEAMAN AT KIATING
Photo by Rev. W. F. Beaman



MEXICO

By Howard B. Grose

MEXICO has only been a modern state in any true sense since Juarez became dictator in 1861. He was the George Washington of Mexico —one of the two great characters in the history of his country. The other is Don Porfirio Diaz, who has been president now for thirty years. The government of Mexico may be described as a benevolent dictatorship. Some recent writers are putting the largest kind of a question mark before the "benevolent," but no one questions the dictatorship. Whatever the truth may be as to illiteracy, cruelties and morals, the student of history will probably decide that President Diaz sought to do the very best possible with the material at his command. If the government is a dictatorship, remember that Spanish Mexico, like Cuba and Porto Rico, has never had a people educated up to liberty, and only by the "big stick" wielded by a genuine statesman has the country been brought out of barbarism and religious tyranny into its present state of progress and constitutional religious liberty.

One of the interesting recent books of travel is "Mexico, the Wonderland of the South," by W. E. Carson, who gives readable descriptions of places and people, customs and characteristics, and well-considered statements concerning government, education and religion. We quote what he says of religious conditions, as many people regard the ments of missionaries as apt to be ex or biased:

"The spread of education amon masses of Mexico is destined to ha important effect in shaping the f of the Roman Catholic Church w the borders of the Republic, where still a power. A wonderful histo that of the church in Mexico, dati it does from the Spanish Conquest, missionary priests marched with th diers of Cortes and spread the tea of Christianity among the conquered Once subdued, the Indians took k enough to the new religion, their c reception of it being strengthened b shrewdness of the priests in blendi ritual of the new and old faiths. gods were cleverly metamorphose Christian saints, keeping many of pagan characteristics. Thus the G of the Rains is recognized in our of the Mists, to whom prayers fo are often offered in true pagan fa Catholic churches were generally on the sites of Aztec temples. M Catholicism has indeed ever been n by a strong tendency to idolatry some parts of Mexico pagan practi still kept up, such as the dances in of the church, while the offerings o and even lambs and chickens at w shrines are also fairly common. priests are unable to stop these su of paganism.

"Less than a century back the was all-powerful in Mexico, a wealth was estimated at close o hundred million dollars. It ha been estimated as high as five h millions. Gifts and bequests wer

to it by rich and poor alike, and the best part of the farm lands in the country belonged to it. The church threw all its weight into the scale against progress, and it was the abuse of its power which brought about in 1864 its disestablishment. President Juarez was no man for half measures, and under his governmental decree church lands were seized, monasteries and nunneries suppressed, the priests were forbidden to walk in the streets in clerical dress, and all religious processions were voted illegal. Marriage was made a civil contract, and in addition to losing this source of its revenue much of the church plate and the interior adornments were looted and sold as old metal.

"Even at the present time, though of course looting is out of fashion, church property is still threatened. Quite recently the Mexican government has notified the bishops throughout Mexico that all church property and fittings belong to the state, and that under no circumstances whatever have the priests the right to part with any article. The ostensible ground for this decree is said to have been the purchase of some ancient silver altar candelabra by an American millionaire. The Mexican authorities, hearing of this, prohibited the removal of the candlesticks. But the church sees in this latest move something far more serious than an attempt to restrain globe-trotters from filling their trunks with

NATIVES WEARING THE SERAPE

souvenirs of their travels. The chur probably right.

"Still the hold of Catholicism on bulk of the Mexicans is very firm, during the past half century it ma said to have regained some of the po lost immediately after the disestab ment. The influence of the priests i most unlimited, and there are many

THE CATHEDRAL IN THE CITY OF MEXICO

THE BULL FIGHT IN THE AMPHITHEATRE, SEATING THIRTY THOUSAND

of their grossly violating the laws of the land. Women are the stoutest adherents of the priestly lawbreakers, the Mexican men seldom troubling themselves about church matters. Though the ringing of church bells is regulated by law, they clang away discordantly all day long; the priests openly appear in distinctive cloaks, and the villagers will often raise money to pay a heavy fine rather than be deprived of their religious processions through the streets.

"Slowly the church is once more acquiring much land. When a rich Mexican lies dying, he must restore any church property that he has become possessed of, or the priests will refuse him extreme unction. To defeat the law, the property is placed in the hands of a trustee. In the same way the law regarding marriage is disobeyed, the clergy teaching the people that the ceremony in the church is all that is needed. Thus the church has recaptured one of the most profitable of her sources of revenue, for the priests think nothing of charging the peons five dollars as a marriage fee, and the charge was recently as high as fifteen dollars, a sum entirely beyond the means of the ordinary Indian laborer. In consequence of these heavy charges, thousands of couples remained unmarried. While I was in the Sierras, a Jesuit priest came to a village and married, at greatly reduced rates, a large number of natives who had been living together for years unmarried, as they were too poor to pay the fees. Many of them had grown-up children.

"Under Mexican law there is complete religious toleration, Baptists, Methodists, and other Protestant sects being permitted to carry on an active propaganda throughout the Republic. Still Protestantism makes but little headway, and there are said to be but twenty-five thousand of its followers throughout the country. In Mexico City the Methodists, Baptists and other sects have their own publishing houses and produce a good deal of literature in Spanish. Christian Science is also making some progress. There are in the capital several Protestant churches whose pastors conduct services in Spanish and English, and there are the usual Sunday schools and mission meetings. The Salvation Army alone is barred by reason of its processions and distinctive dress. In bigoted parts of Mexico Protestant preaching has at times

THE FAVORITE WAY OF SPENDING SUNDAY IN MEXICO

provoked fierce attacks, and native converts have been the victims of terrible and often fatal assaults.

"President Diaz has always been keen on religious toleration. His views on this subject were clearly and eloquently expressed in an address to some Protestant missionaries a few years ago, when he said: 'I have seen this land as none of you ever saw it, in degradation, with everything in the line of toleration and freedom to learn. I have watched its rise and progress to a better condition. We are not yet all we ought to be and hope to be, but we have risen as a people, and are now rising faster than ever. Do not be discouraged. Keep on with your work, avoiding topics of irritation and preaching the gospel in its own spirit.' Such an utterance from such a man proves that toleration has certainly dawned in Mexico. Official recognition has been freely given to Protestant missionary effort. Vice-President Corral is the honorary president of the Mexican branch of the Y. M. C. A., and President Diaz himself has attended its meetings. He and his cabinet have also been present at special memorial services in the Presbyterian churches. Less than a generation ago this would have been impossible, and such an action by a president would have invited assassination."

As to what is said of the hold of Catholicism upon the masses, it must be admitted that this is true only of the women and the peon class. The men have very little use or regard for the church, except when it comes to death. An American resident in Mexico informs me that the mental, moral and spiritual conditions among the submerged class, which makes up the bulk of the population, are simply unspeakable, and he does not believe that any nation making any pretension to civilization will show up to a greater disadvantage than Mexico. There is much wealth and display on the part of the upper class, but this class numbers comparatively few. The filth, degradation and extreme immorality of the prolific lower class are appalling. The same informant says that from all he can learn the charges with regard to slavery are only too true. Those who claim to have first-hand knowledge tell him that men are selling themselves into slavery every day, thinking that they are simply making a contract for a short time and are to receive fair wages for

THE CASTLE OF PRESIDENT DIAZ AT CHAPULTEPEC

their services. He has personally seen many shameful things and barbarous practices, not only sanctioned by law but upheld by it. It seems evident, therefore, that the eulogists of Mexico and her so-called defamers have the truth somewhere between their extremes.

It is also plain that Mexico is mission ground, with a vast deal of elevating, educating, and civilizing to do. President Diaz welcomes all means of elevation. The better class of Mexicans desire this result also, and do not like the evil conditions any more than the outsiders do. Just what the Americanizing of Mexico will mean, if it increases as seems likely, it is not easy to foresee. Commercial America may or may not decrease Mexican immorality. Here, as in all parts of the world where trade exploitation is going on, it is the American missionary who represents the best in American character and ideals, and carries the seed of transformed life.

The Mexicans are divided into the upper and lower class, with little that corresponds to the middle class which makes the real strength of a people. The upper class is extremely hard to reach, socially or religiously. The lower classes are not so easily approachable as the people of Cuba or Porto Rico, for they are constantly set against the Protestants by all manner of false stories and by priestly threats. We must expect the progress to be slow, but must not therefore give up. On the contrary, wisely directed Protestant effort ought to be vastly increased. All of our Protestant missionary work put together has not amounted to enough to be impressive. We have no imposing church edifice in the capital or elsewhere. There are sixty Catholic churches in Puebla alone, and not a single Protestant church of such architectural quality as to attract attention or find place in the guide books. We Baptists have a splendid chance now in beautiful Monterey to establish our good and growing church in a strategic point and give it a chance to become a feature, but where is the money to do it in the right way? As Mr. Troyer shows in an article following this, we can do a large work in Puebla if we put sufficient capital into schools and a medical mission. The fields are ripe.

Mexico has twenty-seven states and two territories, an area of 766,000 square miles, and a population of about fifteen millions. Considerably less than one-half of the population can read; some figures place the illiteracy of those above fourteen at from seventy to eighty-seven per cent. Educational beginnings have been made by the government, which expends about two millions upon schools, but this is only a tithe of what is required if the children are to have common school facilities. Mission schools therefore are greatly needed, and if the Rockefeller Fund is in search of a worthy

field for educational largesse, here it is close at hand.

Wonderful progress has been made in Mexico under Diaz's one-man power. In 1876 the country was bankrupt, prey to bandits and civil war, almost roadless and quite unsafe for travellers or settlers. Diaz organized the rural police which absorbed the most daring of the brigands into a force of protection and set them to watch and catch their old comrades who persisted in lawlessness. Brigandage was soon almost stamped out, and a strong central government put an end to revolutions. In place of crime and disorder came railroad building, under large government subsidies, and in ten years the miles of railroad increased from three hundred to over ten thousand. American and English capital began to flow in, as soon as it became known that investment was safe, and now there are more than $750,000,000 of American capital, and as much more English, invested in Mexican lands, manufactures and industries. Mining has engaged most attention, for Mexico is marvellously rich in ores, and its gold, silver and copper are not yet half developed. With foreign capital have come foreign residents, and naturally modern conveniences have been introduced, including electric-light plants, modern drainage systems, water-works, good roads, pretty much everything but first-class American hotels. In some things they are far ahead of us. In one manufacturing city, for example, instead of polluting the air with clouds of soft-coal smoke, all machinery is moved by electric motors from power generated by water-falls in the nearby mountains.

With all the good that Diaz has wrought for Mexico, the feeling on the part of many of his people is one of mixed love and fear, and there has risen up in recent years an anti-Diaz, or Young Mexican party, which has sought to arouse revolutionary sentiment in the northern states. Mr. Carson says "there was reported a serious outbreak in north-

THE NATIONAL SPORT: COCK FIGHTING, WITH GAMBLING

ern Mexico, where two secret agents of the Mexican rebels under the guise of Baptist missionaries were carrying forward the crusade in the Mexican States of Coahuila and San Luis Potosi, holding what were announced as Baptist missionary services, with special love-feasts for the elect at the conclusion—the elect, being, of course, those who had joined the proposed rebellion. Much mystery surrounded the outbreak and its suppression." The authorities certainly did keep the details quiet, and as certainly they did not believe that the Baptist missionaries were actually concerned in this affair. That they were chosen as a cloak indicates the excellent reputation they bear.

A stable government has so long been enjoyed and has resulted in such great accomplishments that the Mexican people will undoubtedly maintain it after President Diaz passes from the stage of action, as soon he must. In the event of grave civil strife the occupation and annexation of Mexico by the United States is the thing feared by the Mexicans, and to prevent this issue they would do almost anything to preserve the peace and their autonomy. As for President Diaz's opinion, he says: "The future of Mexico is assured. The principles of democracy have not been planted very deep in our people, I fear, but the nation has grown and it loves liberty. The individual Mexican, as a rule, thinks of his privileges but not of his duties—much about his own rights, not so much about the rights of others. . . . I want to see education throughout the Republic carried on by the national government. I hope to see it before I die. It is important that all citizens of a republic should receive the same training, so that their ideals and methods may be harmonized and the national unity intensified."

May this wise wish be realized!

Baptist Missions in Mexico

THE Baptists have a peculiar interest in Mexico, historically, because it was a Baptist who first preached the gospel and founded a Protestant church there. Claim to this distinction was made by another, and as a matter of truth we give the evidence which settles the question. The letter which follows, printed for the first time, was written not by a Baptist but by a Presbyterian minister, who was moved by his sense of justice to state the facts as he knew them. The story of the Irish pioneer, moreover, is full of interest as here told:

A REMARKABLE LETTER

MONTEREY, N. LEON, Feb. 11th, 1874.

TO THE REV. N. G. CLARK, D.D., Sec'y of the A. B. C. for Foreign Missions:

DEAR SIR:—I have taken the liberty to address you for the purpose of making you acquainted with some facts bearing on the history of the Protestant Mission here. It has seemed right to me and others, whose opinion I have asked, that the world should know these facts. This must be my excuse for calling your attention to them. I will endeavor to give you a brief but truthful statement of facts since the closing months of 1862. I quote from your Annual Report for 1873. Page 90 says that Miss Rankin has passed her Mission over to the American Board; and page 112 calls Miss R. the founder of the Mission. The *Christian World* of March, 1870, says: "When the door was at length thrown open, it was this Society, represented by this devoted lady, that boldly entered Mexico, and planted the standard of truth in Monterey." I must raise my voice in protest against this statement; it is opposed to the truth, as numerous witnesses can prove, and as I hope to make clear. You may perhaps question, "Why have you said nothing before on this subject?" Taking a deep interest in the cause of Protestantism, I had no desire to do anything that might prove an obstacle. I also waited for some one else to do this; but now, not willing that Miss

Rankin should be thought the pioneer in this interesting and important work, to the detriment of one who long since has passed on to his rest, I can remain silent no longer. THE REV. JAMES HICKEY WAS THE FOUNDER OF THE FIRST PROTESTANT CHURCH IN NORTHERN MEXICO.

A BORN MISSIONARY

This great and good man was born in Sligo, Ireland, September 23rd, 1800; was educated for the Roman Catholic priesthood; but at the age of twenty-one years married an earnest and devout Christian lady and through her influence, and that of an aunt of his, embraced the Protestant faith, and studied theology under the Established Church of England. He became an Independent minister at Limerick; labored there a short time, then emigrated to Canada and the United States; labored for thirty years, an independent missionary, in Pennsylvania, Maryland, Missouri and Texas, in the latter state as colporter of the American Tract Society for eighteen months; wrote from Brownsville to the American Bible Society in May, 1862, applying for appointment to an agency in Mexico. He was appointed agent February 7th, 1863. Long before he received it he entered Mexico as an independent missionary, nowise connected with Miss Rankin, as erroneously stated by the latter. With very little money in his pocket, speaking very imperfect Spanish, trusting in a benignant Providence, he used to go from house to house, preaching and distributing tracts. At Monterey he laid the foundation for a great work; he was wonderfully successful, finding friends everywhere to give him something for himself or his cause. On one occasion he was accosted by an American, Mr. S., who asked him where he obtained funds to buy the tracts he was distributing. He replied, "God gives it to me." He was told to call at Mr. S.'s house; he did so, and received $20. It would make this letter longer than I intended to relate a small part of what he did within the limits of my own observation. He has often ridden fifteen leagues to read the Bible to a poor old blind man; he rejoiced to do it, and eventually educated a boy to read to this old man, who died some years since a true disciple of the Saviour.

THE MISSIONARY HORSE

Mr. William Jolly made him a present of a horse called Toby, which he highly appreciated and cared for. The missionary horse of Texas, as Mr. Hickey called

JAMES HICKEY, FOUNDER OF PROTESTANT MISSIONS IN MEXICO: BORN 1800, DIED 1866

him, reciprocated his love. On Toby he went to the "Laguna," a robber's den; sold all his books, and might have sold more; was well received and cared for; they even placed a guard over him, while sleeping, to protect him and his horse. On his return a girl ran after him for a Testament; he gave her his own, tearing out his notes on the fly-leaf.

ESTABLISHING A CHURCH

Mr. Hickey established a semi-weekly prayer meeting and Bible class, and preached at private houses. On the 1st of March, 1863, he delivered the first public Protestant discourse ever heard here, to about thirty hearers, one block from the cathedral, on the main square; a board painted by J. Barton, and hung in the street, announced it to the public. On Sunday, March 8th, he preached there again in the morning; afterwards held a Sunday school meeting, when officers and

A CAKESTAND IN THE PLAZA

teachers were elected. On Sunday, April 19th, he established a double congregation, preaching in Spanish in the morning, and in English in the evening. For a long time after this he rarely preached in one house, being driven from house to house by fanatical persecution, intended to drive him away or deprive him of influence, but nothing daunted, like a faithful mariner at the helm, he stood firm. In a short time he had a regular attendance; attracted by his simple and cheerful piety, several were converted and baptized, and employed preaching and distributing books. Four of his converts are now ordained ministers.

IN LABORS MANIFOLD

Mr. Hickey was not aware of his appointment as agent at the time he established the above. He acted throughout as an independent worker. He did not receive his appointment till August, 1863; the Society confined him to Bible work, but the work begun could not well be left, and at his suggestion the church accepted Thomas Westrup to take care of it, and all went well till Miss Rankin came. On the 30th of November he and I established a mission school for the poor, educating 24 gratuitously and 10 whose parents paid, for about two years, when the priest-party, afraid of its influence, also established schools, levying a fine of $5 on the parents if they did not send their children to the priests' schools. After a struggle, and paying one or two of the fines for them, they were frightened into submission, and the school was closed; but we had the satisfaction of seeing five schools established in its place, where previously there had been none. Mr. Hickey also paid for the education of eight girls in the same valley. He also lent money to five converts who were in debt and had pledged their labor in payment. These have remained faithful, and under him, and with him, were the pioneers and preachers at Monterey, Linares, Montemorelos, Hualahuises, Santa Rosa, Saltillo and many more places. Two Americans, Mr. Allen and Mr. Shely, also sold books for Mr. Hickey.

A RECORD OF DEVOTION

There is scarcely a home, be it mansion or hut, that Mr. Hickey has not visited in this frontier; many were the privations he suffered, heat, cold, hunger and thirst, yet he would mount his horse at sixty-five, like a youth of twenty, and ride unarmed forty or fifty miles a day under a burning sun. In his earnestness he seemed to forget his age, and when asked if he did not tire in the saddle, he would reply, "I never think of it." I can say with certainty that earthly honors had no charms for him; he only sought to bring souls to Christ. It was a great proof of his willingness to aid in promoting the usefulness of others that when Miss Rankin came, two years and a half after he did, to Monterey, he agreed that several of the church members, one of them a deacon, should work for her, and ill was he repaid for his generosity, as Mr. Matthew Starr, an eye-witness, can certify." Self and personal comfort were secondary considerations to him. For himself I only remember one wish he ever expressed; it was that he might be buried in the United States of America, in sight of Mexico. His wish was granted; he died at Brownsville, Texas, December 10th, 1866, in the hope of eternal happiness beyond the grave.

My dear sir, I have often thought that while the brilliant deeds of the victorious soldier, costing blood and tears, are immortalized by a costly monument to his memory, perhaps not even a simple stone marks the spot where rest the ashes of the unassuming, self-sacrificing Christian, who fearlessly enters the field, surrounded by obstacles, and conquers the enemies of the cross, to be quickly forgotten by all but perchance one faithful friend.

SOME STRIKING CONTRASTS

I am sorry to say it, but there is a great contrast between the true pioneer and founder of Protestantism in northern Mexico and Miss Rankin, who has no claim to the honors accorded to her. I have failed to get the early history of the latter, even from her intimate friends. She claims in her letters in 1872 to have labored twenty years for the evangelization of Mexico. She came first to Monterey in the summer of 1865 to make a reconnaissance, and returned to the North. On January 29th, 1866, at her request Mr. Hickey employed E. Sepulveda and J. Strasburger to work for her as Bible readers and colporters. The former was a deacon of the church. On her return in the autumn of 1866 she dismissed them, displeased because Mr. Hickey had not employed women. In January or February, 1867, she employed a brother of Rev. T. M. Westrup, and another church member named J. Fernandez. She then proceeded to inveigle the church. After her mission house was purchased and repaired, she offered Mr. Westrup a room, rent free, for his meetings. As the offer was absolutely unconditional the church accepted. She continued to employ members of the same to sell and preach, expressing herself wholly satisfied with this state of things, and exacting no conditions for a long time. She then endeavored to draw Mr. Westrup into employ of the American and Foreign Christian Union. Not succeeding, she brought the Rev. A. J. Park from Brownsville, and began to exact conditions both from her employes and the church meeting at her house. These conditions Mr. Westrup and the church would not accede to, and the result was that the latter had to separate and meet elsewhere. Mr. Park organized the party that acceded to Miss Rankin's demands into the first Presbyterian church in northern Mexico, in 1869, six years after the establishment of Mr. Hickey's church, and formed entirely of members of the latter, won over by dishonorable arts and inducements. This is the work for which Miss Rankin takes to herself so much credit, and these are the people she claims to have converted and brought out of Rome. This is the way she has imposed upon the Christian church and the generosity of the American people. A woman totally ignorant of the language and customs of the people, I ask her in the presence of God to name one single convert by her. I have never met any one for miles around who knows of one. Had Miss Rankin collected money at the North and raised a monument to the Rev. James Hickey, she would have more claim to the gratitude of the Mexicans, and have benefited them much more.

As to church buildings, the only one finished on this frontier is at Santa Rosa, built by Mr. Westrup's church there without Miss Rankin's participation or money. Another at Los Ebanos is being built without her aid or coöperation. So of another at Villa de Cos. Rev. T. M. Westrup was the pioneer who founded that church, he having baptized the first thirty-three members, who are witnesses. As to her seminary that is so highly complimented by the Northern press, the building is an old one repaired with a slight addition, used as a dwelling; the whole a sorry spectacle for some $20,000 that has been spent upon it. Such is the contrast between Mr. Hickey and Miss Rankin. The great influence of the former was the effect of love. Don Santiago, as he is universally called, is known far and wide; he will live in the memory of the people till the last one ceases to exist; the name of Miss Rankin calls forth neither enthusiasm nor respect; she was weighed in the balances and found wanting. What strikes me and many others as particularly remarkable is that having, as she says, "laid herself on the altar in 1846, waiting for the door to open into Mexico, that she might be the instrument in converting the people," she

THE VENDER OF EARTHENWARE

entered Monterey nineteen years afterwards, totally ignorant of their language and customs, retiring in 1872, about as ignorant as before.

THE TRUE FOUNDER

In fine, Rev. J. Hickey organized his church at Monterey in 1863; his successor, Rev. T. M. Westrup, still has charge of the same. The Presbyterian church, born of a split produced by Miss Rankin, was organized by Rev. A. J. Park in 1869, and is now under the charge of Rev. John Beveridge. Who planted the standard of truth at Monterey? And who is trying to rob the dead? I hope, my dear sir, that you will investigate the matter at once, while Miss Rankin has life and health to defend herself, if she has any defence to make. My advice to her and to the American and Foreign Christian Union would be to withdraw her name at once, and place that of the real founder, Rev. J. Hickey, in its stead. Yours respectfully, WALTER SCOTT.

THE TRUTH OF HISTORY

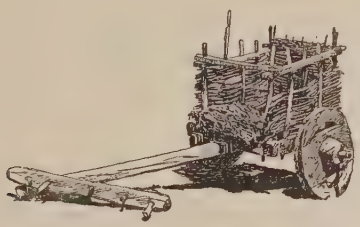
This letter, which is published in the interest of truthful history making, could not be successfully contradicted. The light it gives as to beginnings and the character of Mr. Hickey, the pioneer Baptist, is especially gratifying. He deserves recognition, and if there is no suitable monument over his grave, surely some one will see to it that this neglect is repaired. Mr. Westrup has also a most interesting story, which cannot be told here. He, with two Mexicans, was baptized January 30, 1864, and that day the first Baptist church—and first Protestant church as well—in Mexico was formally organized at Monterey with him as pastor. There were five members. It may be said here that this church in Monterey, in spite of the defection of some of its members under the conditions named in the letter of Mr. Scott, has grown and done an excellent work through all the years; and it is to-day perhaps our strongest and most influential church in the Republic, having more than 250 members, with a devoted and able Mexican pastor, Rev. A. Treviño. Long hindered in its work by a house of worship inadequate and badly located, the Monterey church is now looking forward to such an edifice as shall ensure its future progress. A new site favorably located has been secured. This church is a living monument to the pioneers—Missionaries Hickey and Westrup.

THE HOME MISSION WORK

Efforts were made to stop Mr. Westrup from declaring his Baptist views, and it was in 1869 that the American Baptist Home Mission Society learned of what was going on in Mexico, and after investigation appointed Mr. Westrup as its missionary, thus beginning a regular mission work in that field in 1870, which it has since cultivated, although not half so zealously as the cause demanded, for want of resources. A press was started as early as 1870. The work has always been most prosperous in the north, especially in the State of Nuevo Leon. Mexico City was entered in 1883, and a church is now maintained there in English as well as Spanish, the American church having its own pastor and supporting him. Our press is there, and Superintendent Brewer makes the capital his headquarters. We have 48 missions and out-stations, the churches numbering 11, with about 1,000 members. There are 6 American workers and 23 natives, including the teachers in the two schools. The Woman's Home Mission Society supports the women teachers. A new development is a theological training school at Monterey, which has a number of promising students for the ministry. The baptisms in 1909 numbered 203. The benevolent contributions amounted to $1,778.43. The Society appropriated about $19,000 for the work, and $3,000 was raised on the field in addition to the benevolences.

In the last year or two the work has taken on new life, under the inspiring leadership of Superintendent Brewer, who has the enthusiasm and attractive qualities needed in his responsible position. Especial attention is paid to evangelism, with fruitful results. Two new missions have been established in San Luis Potosi and Aguascalientes, new outstations have been opened in the suburbs of Mexico City, a new church edifice has been erected at Sabinas Hidalgo, and a new field has been opened up in Oaxaca,

one of the largest cities, birthplace of both Juarez and Diaz. The work of the Medical Mission is very effective. The general outlook is regarded as most encouraging, and the drawing together of the denominations in their missionary efforts promises the best results. But we must not lose sight of the fact that the Baptists ought to be doing five times as much in Mexico as they are now doing. The next decade ought to see a mighty Protestant advance in this nation, still in large measure spiritually fettered and morally backward.



One Hundred Thousand Opportunities

By Rev. L. E. Troyer

MISSIONARY OF THE HOME MISSION SOCIETY AT PUEBLA, MEXICO

POPOCATEPETL! What magic there is in that sonorous, old-time Aztec name to call up visions of childhood days in the little old schoolhouse when we studied about all sorts of unpronounceable places, but tripped lightly and sometimes jocularly over Po-po-cat-e-petl with special emphasis on the *cat,* little realizing that that particular feline held her stately head nearly 18,000 feet above sea level. I do not remember that we ever tried to pronounce the name of her companion peak, Ixtaccihuatl, for only the bravest of us foreigners who have even been long in Mexico ever attempt it, and then only with an apology, if not spoken at least implied. But here these two peaks, capped with perpetual snow, have stood throughout the ages—ever since the hand of God pushed up this great rock-ribbed mountainous plateau—silent sentinels over the great Mexican valley which contains the two great cities of the country, Mexico City the capital, and Puebla, the "second city of the Republic." It is with this latter great city that this article is concerned.

A more picturesque spot could scarcely have been chosen for the founding of "Puebla de los Angeles," the "City of the Angels," so called because of the tradition that an angel appeared to the founder and led him to this particular spot. What a view to inspire even an angel! Mts. Popocatepetl and Ixtaccihuatl on the west, Mt. Malinchi on the north, Mt. Orizaba in the distance on the east, and a low range of mountains on the south, with undulating plains and plateaus lying in between, a place where, verily, "every prospect pleases and only man is vile."

Having been compelled to abandon our much loved work in Porto Rico, on account of broken health, we were given this much larger and needier field of Puebla. We find ourselves in a compact city of 100,000 people, one-tenth the entire population of the island of Porto Rico, and practically every inhabitant an object of missionary endeavor, for they are "without Christ, having no hope, and without God in the world." I have heard the city of Philadelphia referred to as "the ministers' paradise." I suppose it

is because there are so many churches and so many ministers there. And for a similar reason Puebla is called the Catholic paradise of Mexico. There are scores of Catholic churches—one comes upon them at almost every turn of the street. There is scarcely a corner anywhere in the city but that a Catholic church is accessible within at least three blocks, and sometimes two may be found in that distance, and in certain localities it is not impossible to find three; and with few exceptions they are large, magnificent buildings.

Go with me on a little trip and I will show you how thick they are. Let us start from our own residence, which fronts on the largest and most popular park of the city. We will cross one corner of this park. Here we are immediately in front of a Catholic church in which the son of the governor of our state was recently married, amidst pomp and ceremony. Let us turn to the right for a little over a block and we find another on the corner. Two blocks to the left and a half a block to the right brings us to another. A half a block further on and another. Two and one-half blocks straight ahead past the market and we are at the door of another. Just around the corner of the other side of the market is yet another, and a trifle over a block to the right still another. We have now come twelve blocks and have passed no less than seven Catholic churches. And so one might go on indefinitely, zigzagging his way around the city and finding a Catholic church every two or three blocks that he traverses until he finally gets around to the grand cathedral which occupies a commanding position in the heart of the city. This cathedral, according to one authority, is "considered the finest church building in either North or South America." In it, according to a printed announcement which appears as a source of information for visitors, is guarded with care the purple robe of Jesus Christ and the tunic of John the Evangelist. The announcement leaves us in doubt as to whether this is one of the more recent purple robes of Jesus, or whether it was made a century or two ago. As for the tunic of John the Evangelist, perhaps it was "made in France" before the Vatican fell into such disfavor there; or more likely it is a Mexican product, purchased with the idea of patronizing "home industry." I did not inquire as to this when I visited the cathedral.

Now, just what are these splendid buildings whose magnificent domes glitter in all parts of the city? In reality they are little less than heathen temples that have been built for the purpose of housing images of gold or brass or wood or stone, and before which, kneeling on the bare floor, may be seen at almost any hour of the day throngs of devotees in the act of worship. You ask, "What is

this image before which these people are kneeling, and what are they worshiping?" Dear friend, this is the image of their patron saint, and they are worshiping *it*. "Worshipping that image?—but that is rank idolatry." And so it is; did I not just say that these were heathen temples? Catholicism in Mexico, in its inception, was little more than the old pagan Aztec idol-worship, taken over with the names of the heathen gods changed to those of Catholic saints. A very convenient and effective way of converting the heathen, making them tributary to the Vatican, and leaving them heathen still, only it is considered a little more polite to call this Catholicism than to call it heathenism; but the two terms in Mexico may be used interchangeably without doing violence to either term. Image-worship exists all over Mexico on the part of the faithful adherents to the Catholic faith. If you want to call it by the same name that you would inevitably apply to the same thing in India or China or Japan, you will of course say *heathenism;* if you want to be a little more politic and polite, because it exists a little nearer home, you will say *Catholicism.*

But I will show you more. Here is an altar before which a robed priest stands mumbling "la misa," and bowing, and tinkling his little bell. Why is he mumbling this jargon that no one understands and that you call "la misa"? Ah, —softly now,—a few days ago a man, after committing a long list of crimes extending over many years, took the life of a fellowman, and finally ended it all by taking his own life. The poor wretch happened to have wealthy relatives, who have been taught by this institution, of which he was a member in good standing, having paid all the required fees up to the time of his death, that his soul is now writhing in "purgatorio" in agony, and from which, in some mysterious way, it can be extricated only by the saying of "la misa" a sufficient number of times by this or some other priest. His relatives, being wealthy, are paying handsomely for this service on the part of this holy (?) father, who is always ready to say "high mass for high money, low mass for low money, and no mass for no money." He will have to say a great many masses at the same rate in order to help the poor fellow much, and even then no one can know for sure that he is out, so that the only satisfactory way, to the priest at least, is to keep on saying masses at the same high rate, week after week and year after year, as long as the relatives can be wheedled into parting with their money for this purpose. Masses are being paid for in different parts of Mexico for relatives who died generations ago. The doctrine of purgatory is a most convenient one for the priest, but a most expensive one for the other party.

But do you want to see the "vicegerent of Jesus Christ" exercising his

vicegerency for the living sinner, telling him what to do in order to atone for each particular sin which he has committed. By virtue of the reform laws of Mexico we may see even this caricature on the plan of salvation. The present law requires that all confessional boxes be kept out in plain view, and that they be kept entirely open in front, so you may actually see the "vicegerent" in action. Here comes a poor soul now, really seeking to know how she may be rid of the terrible guilt of her sins. She is bowed down with the awful weight of the knowledge of merited condemnation. She kneels beside a confessional box within which in plain view sits the long-robed figure of a man. Study his face for a moment as he sits curiously gazing about the room even while another penitent is already in the act of confession. If his face is an index of his character he is ten times more a "child of hell" than this poor creature who is pouring the story of her sins into his ear. He occasionally whispers something back to her and then in a perfunctory way listens for a time to the other poor sinner who is kneeling on the other side. And so the farce goes on to the end of the chapter, and you turn away sick at heart because you know that you have been looking upon one of the most gigantic frauds ever practiced in the name of religion. The irony of it all is that the very priest who thus traffics in the souls of his fellow-creatures knows deep down in his own heart that it is a farce and a monstrous fraud. And the pathos of it all is that the poor, misguided soul, even after she has poured out the story of her sins hoping to get some relief, or if it be a man, after he has dragged himself over the floor of the temple several times on his knees in the act of prescribed penance in the vain hope of finding peace—inevitably comes away with the same hopeless look gendered by the feeling of condemnation that marked the face before the farce was gone

THE CATHEDRAL OF PUEBLA, THE FINEST IN MEXICO

MAIN ALTAR OF THE CATHEDRAL OF PUEBLA

through with. This we see, or may see, enacted every day of our lives here in Puebla by multitudes of burdened souls who really seek relief from the load of their sins.

Now you are saying as you read these lines, and saying truly, "We must give them the gospel; it is the gospel that they need." But that is the very thing that they do not want and are determined not to have; they have been taught to shun it as they would shun a pestilence, and to not even converse with a "protestante." We open our chapel, and rent mission rooms in populous centers, and hold services night after night, and month after month, and year after year, but only a handful darken our doors. They are determined not to hear the gospel. But why not go where they are and preach to the crowds on the streets and in the market and in the plaza? O that we might! But the reform laws of Mexico strictly forbid any propaganda of any religion outside of the designated places of worship. We are forbidden to hold even a prayer meeting in a private home. We must designate the place of worship and even then must put up a screen in front of the door. If we were to attempt to preach on the street we would find ourselves lodged in jail in less than thirty minutes. Even the homes, all but a very few, are closed to us as gospel workers. It was altogether different in Porto Rico. There crowds came to our services, and practically all the homes were open to us; but here, no, they keep as far away from us as they can. What, then! If the gospel is their only hope and they absolutely refuse to listen to the gospel it seems that the case is hopeless, and we might as well retire from the field. No! there never was a field anywhere in the world that could not be reached with the gospel if the proper means were employed. This is a needy people. Manifestly the thing to do is to find out what they do want, and while we are giving them that with one hand, give them the

VIEW IN CEMETERY, SHOWING LIGHTED CANDLES ON GRAVE ON THE DAY OF SAYING MASSES FOR THE DEAD

gospel with the other; they will receive the latter for the sake of the former.

Now, there are two things that are in great demand by these multitudes that we as gospel workers can consistently supply, namely, schooling for their children, and healing for their diseased bodies. Jesus had a forerunner to open the way for his coming, and his gospel needs, and must have in Puebla, a forerunner. Our Methodist brethren, the only other denomination doing Spanish work in this great city, found this out long ago, and have a well-equipped day school, in which they are doing excellent work, and we rejoice in their success. We need a school, however, of a different character.

Mrs. Troyer, with her three years of experience and splendid success in mission school work in Porto Rico, stands ready to conduct a school here along such lines as would be adapted to such work in a large city in Mexico. She has already, on her own motion, gathered around herself a group of girls and young women to whom she is personally giving instruction in art and needle-work. To this she expects to add the departments of dressmaking and millinery as soon as proper financial support may be given. With proper equipment and an adequate teaching force the possibilities along this line among young women of the middle class are practically limitless. Such young women are here in multitudes waiting to be sought out by just such means. One consecrated worker in New York who was a liberal supporter of our school work in Porto Rico, seeing the great opportunity here, offers to be responsible for the support of an American teacher as assistant in such a school. But this is only a beginning. The magnitude of this phase of the work is conditioned only by the financial support that it may receive from those who wish to make a paying investment in missionary work.

We are convinced, moreover, that in a city of this size and importance we must have not only a school with consecrated missionary teachers, but also an efficient medical missionary department, which shall include on its staff a consecrated lady physician for work among women and children, and a competent surgeon and general practitioner. We

GROUP OF GIRLS IN MRS. TROYER'S ART CLASS

must have a building for a hospital and dispensary with equipment quite up-to-date. You say this is a dream. Perhaps so. But with the writer it has become more than a dream. With the faith that he has in God and in his fellowmen, it has become a vision which he expects to see realized in the not distant future. Past methods have proven entirely inadequate, modern methods must be employed.

If we do employ these, we shall give Mexico a Christian civilization.

Why play at missions with such a magnificent opportunity as presents itself on this field? A compact city with a population larger than was reported for at least two of the states of our great Union at the last census, and nearly two and one-half times as great as the population of one of them. I recall a village in the States where I once resided. It reported a population of only one thousand two hundred, and yet it had four evangelical churches, which were none too many, three of which had really fine church buildings. Here, with one hundred times as many people, there are only *two* churches, and in this great city the Baptists employ just *two workers,* one American missionary and one native lady helper. In view of the vast resources which God has placed in the hands of North American Baptists does not this condition in a great North American city seem pitiable in the extreme? We cer-

BAPTIST SUNDAY SCHOOL AT PUEBLA, MEXICO

tainly have neglected some vast opportunities on our own continent. Who could ask for a better opportunity of investing a few thousand dollars where his investment would bring quick returns in evangelizing a great city?

P-U-E-B-L-A spells *one hundred thousand opportunities.*

Other Denominations in Mexico

THE Northern Presbyterians began work in Mexico City in 1872; in Zacatecas and San Luis Potosi in 1873; at other points much later. According to the report of the Foreign Board for 1909 they have 57 churches, with 4,320 members, and 373 were added that year. There are 26 schools, with 1,362 pupils in boarding and day schools. The ordained American missionaries number 8, the native preachers 29; native teachers and assistants 65, women missionaries 13. The field contributions were $23,304, and the Foreign Board appropriated $53,432. Much attention is paid to the educational work, which is essential to the development of a native church. The Coyoacan College and Seminary is located in the capital, and at Mexico City and Saltillo there are Normal schools. The students at Saltillo number 100, and altogether there have been 931 boarders and 110 graduates since the opening in 1889. More than 60 of these are Christian teachers. A monthly is published in English, and another in Spanish, besides a weekly paper, a new experiment. Sabbath school literature has been prepared by the Presbyterian Press in Mexico City, and this is used in South America, Cuba, Porto Rico, Spain and the Philippines, as well as in Mexico. This suggests a work that should be done by the Baptists in Spanish-speaking countries. We have a small paper in Mexico, in Cuba, and in Porto Rico, but as yet are lacking in suitable Sunday school literature and general religious reading. The American Presbyterian Church in Mexico City finds its work more difficult than the Spanish-speaking church. The pastor says: "The conditions are even more opposing in this foreign city of 400,000 than in a city of the same population in the States. There is the lack of religious and moral sentiment which is so helpful in a Christian land."

THE METHODIST CHURCH IN PUEBLA

MONUMENT TO A NATIONAL HERO, PUEBLA

The Northern Methodists took up the work in Mexico in 1873, and the Mexico Conference was organized in 1885. The American missionary force consists of 13 men and 22 women, 50 native women workers, 29 ordained and 37 unordained native preachers, 92 native teachers, and 20 other helpers. There are 2,822 members and 3,016 probationers, a total of 5,838, with 11,000 other adherents. Education is looked after in 7 schools, with 24 teachers and 708 pupils, besides 3,819 pupils gathered in elementary and day schools. There is a theological school in Puebla, with one teacher and two students in 1907. There are 71 Sunday schools, with 3,553 scholars; the churches and chapels number 57, valued at $309,860; and there are 33 parsonages, valued at $238,665; while the school, orphanage, hospital, and other property reaches a total of $217,700. The total contributions on the field amounted to $103,758, $91,476 of which was for self-support. The adult baptisms in the year under consideration numbered 222. The church edifice in Puebla cost $25,000, and the church has property there valued at $170,000. The Mexican church in Mexico City has 570 members and probationers, while the English-speaking church has 112. The Mexican house of worship is valued at $110,000, and a total of more than $300,000 in property has been put into this strategic field. The Methodists make their work impress the people with a sense of stability. They are well spread over the districts from north to south. The Methodist Mexican Institute, the strongest educational institution, is at Puebla, and has about 260 students, half boarders. The day schools are attended by Catholic children, whose parents seem glad to secure these advantages for them. The hospital at Guanajato, and the medical work, open the way where the missionary cannot gain admittance. As shown elsewhere, we are finding the same thing to be true in our work.

The American Board (Congregational) expended $24,572 upon its Mexican missions in 1908. It has 6 stations, 51 out-stations, 5 ordained missionaries with wives, 5 single women, a total of 15 American missionaries; 6 ordained native pastors and 2 unordained, 20 teachers, and altogether 29 native workers. There are 24 organized churches, with 1,540 communicants, 60 added during the year on confession. The adherents number 4,425, average attendance 1,126. Three churches are self-supporting wholly, and 1,157 pupils are enrolled in the Sunday schools. There is one theological school, with 10 students for the ministry; 3 boarding and high schools, with 140 boys and 161 girls enrolled; and 6 other schools, the total school attendance being 676. The people gave $12,494 for the support of their own work. The missions are at Guadalajara, Chihuahua, Hermosillo, Parral, El Fuerte, and Guerrero. A State Conference of Congregational Churches has been organized. The report says that in Hermosillo the Yaqui Indians have made a deal of trouble throughout the greater part of the state. It is the government's severe dealing with these Indians that has been one occasion of criticism. The missionaries have been unable to make headway among them. In the school at Guadalajara, the *Colegio*

Internacional, there is a normal department, and every student is obliged to take part in the domestic or industrial work, including carpentry, bakery and laundry. At Parral the Congregational and Baptist missionaries have united to maintain a service in English once a month, the only religious gathering of the English-speaking colony. A German work has also been started among the large German population in Guadalajara.

The Southern Baptists have had a work in Mexico since 1880. The Foreign Board reported in 1908, 40 churches and 63 out-stations; 30 missionaries, of whom 17 are women; 17 ordained natives and 21 unordained native helpers; 1,428 members; 17 houses of worship; 1,046 enrolled in 37 Sunday schools; 10 day schools with 406 pupils. The amount raised on the field was $2,152. The work in North Mexico is much the larger. Education is emphasized. The principal fields are Saltillo, Torreon, Durango, Juarez, Chihuahua, Hermosillo in the north, and Guadalajara, Morelia, Toluca and Leon in the south. Medical work has proved effective, and a regular dispensary is maintained at Guadalajara. At Leon there is great intolerance and Protestant work is especially difficult. There is a printery, and a weekly paper has been started in the Leon field. The name of it is the *Baptist Watchman* (*El Atalaya Bautista*), so that our Boston weekly can see how its name looks in Spanish. The missionaries note an increasing readiness to hear the gospel and a corresponding decrease of fanaticism.

The Protestant Episcopal Church has missions covering the principal cities. The force consists of a missionary bishop, 16 presbyters, 5 deacons, 3 candidates for orders, 25 teachers and workers from the United States, and 22 Mexicans. Of the clergy 9 are American, 7 are Mexican. The report for 1909 shows 55 stations occupied, with a Mexican membership of 1,187, English-speaking 885. There are 15 churches and 21 chapels. The average attendance upon public worship was 23. Six day schools and 2 boarding schools are maintained, with about 200 pupils; the Sunday school attendance is 447. The contributions for this work amounted to $26,963, of which about $6,500 was raised on the field.

The Methodists South have three Mexican Conferences. The work began in 1873 in the capital. The force consists of 12 foreign workers and 46 native. The three districts have 30 stations and circuits, with 3,063 members, and 1,185 Sunday school scholars. The total collected on the field was $3,497, and the mission property is valued at $159,772. There are 25 church edifices, 14 parsonages, 1 school building. American churches are maintained in Mexico City and at San Luis Potosi. The *Colegio Wesleyano,* training school for young preachers, is at this point.

The American Friends Foreign Board has three mission centers,—Matamoras, Victoria and Matehuala, with excellent schools in each place. Especial attention is paid to the educational work, with good results. There are 7 churches, with membership of 773.

The Cumberland Presbyterians have a mission and school at Aguascalientes. There are seven missionaries and teachers. The total put into the work is about $8,000, half of which is for school work.

The Presbyterian Church South entered Mexico in 1874, at Matamoros. It now occupies six fields with a combined population of 165,000. Nine missionaries are at work, three of whom are men; besides 8 native preachers and 16 native helpers. There are 10 churches, with 721 communicants. One boarding and high school is maintained in Matamoros, with 120 girls in attendance, and five day schools are well attended. About $2,500 is raised by native contributions.

The Christian Woman's Board of Missions of the Disciples Church has 32 missionaries at work, 16 of them American and 16 native ministers and teachers; 11 churches and 21 out-stations, and reported 596 members in 1908. There are 370 pupils in the day schools. The amount raised on the field was $2,746. The principal stations are at Monterey, where the mission was opened in 1897; Coahuila, the Texas frontier district, Saltillo, and Sabinas, and in the State of Coahuila, the frontier district. Evangelistic vigor characterizes the work.

Devotional

Prayer for Quickened Conscience

O God, from whom all holy desires proceed, quicken Thou our consciences, we beseech Thee, that we may unfailingly discriminate between good and evil, and not be led astray by the subtle allurements and specious arguments of those who seek to make a lie seem as truth, and who twist truth to serve false ends. Save us from self-delusion, from defective reasoning, from false perspective, from unworthy motives, from the cunning wiles of crafty adversaries of our souls. Forgive us our spiritual blindness, unbelief and hardness of heart, and make us to know Thy sufficiency and to realize afresh the power of the gospel to transform the most backward peoples and the most unpromising lives. Reveal unto us Thy high and holy will, Thy redemptive purposes, and make us responsive to Thy call upon us for zeal and devotion, that Thy kingdom may come and Thy will be done, on earth as it is in heaven. Amen.

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Objects of Prayer

For the growth of the missionary spirit.

For the awakening of the whole church to a true sense of its world-wide mission.

For willingness to give what is needed for the evangelization of our own and all lands.

For the spiritual quickening of the entire membership of the churches of Christ in all the world.

For the unity of mankind in Jesus Christ, the Elder Brother.

✤

Do Missionaries Need Our Prayers?

Here no sooner do we become acquainted with the character of the people than the mind is overwhelmingly convinced that without divine aid nothing can be done with them. This makes me entreat the earnest prayer of my friends. I entreat yours. I feel that I might live all my life here and do nothing to advance the period when the Redeemer shall see of the travail of his soul and be satisfied. I implore your prayers that I may be made wise to win souls.—DAVID LIVINGSTONE, *in a private letter recently published.*

✤

He Gave Me His Hand

IT is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his hand and asked how she was. A few moments afterwards he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "They have never prevented my husband from beating me. This man spoke kindly to me and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—*The King's Messengers.*

ASSEMBLY HALL, EDINBURGH, WHERE WORLD CONFERENCE WILL MEET

Significance of the Edinburgh Conference

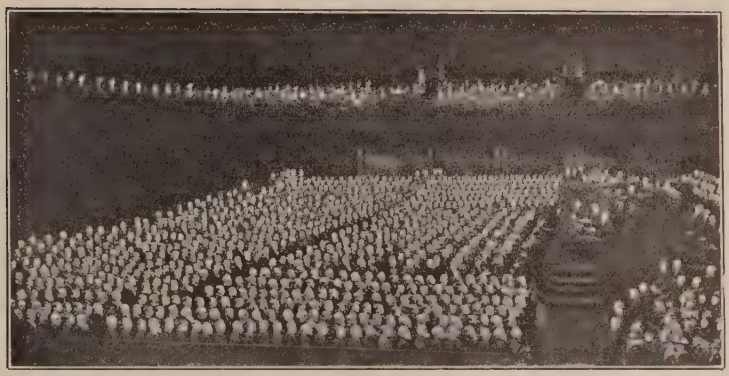
By Walter Calley, D.D.

THE Conference which meets at Edinburgh, Scotland, June 14th, to consider problems in relation to the non-Christian world, in many respects will be the most important and significant of all the congresses, conferences and councils held in the interest of mankind since the world began.

Its significance is to be found, first, in the object and plan. The call for the Conference grew out of the recognition of the fact that the Christian Church is facing a task for the performance of which the present methods, efforts and forces are entirely inadequate. Leaders in the mission enterprise believed that there was an imperative need of a thorough and united study of all the problems involved, by all Christian bodies whose aim is the evangelization of the non-Christian world. To this end an executive committee of thirty was formed of representatives of the principal missionary societies in this and other countries. This committee called into service a hundred and sixty missionary experts, organizing them into eight commissions, whose duty it was to undertake an exhaustive study of every phase of missions and report to a conference which was to be arranged for by the executive committee. These commissions began their work in October, 1908, and will have their reports ready to put into the hands of delegates before the Conference meets. Each commission divided its work into sections and each section assigned a specific field of inquiry to individual members, the work of individuals and sections being finally reviewed by each commission as a whole. The sessions of the Conference proper in Assembly Hall will be devoted exclusively to these reports. It is expected that the delegates will have made a careful study of them before the Conference meets, as they will not be read in full at the meetings.

The significance of the Conference is more clearly seen when we glance at the scope of the inquiry committed to these commissions:

The subject for investigation by Com-



SYNOD HALL, EDINBURGH. INTERIOR VIEW OF A SECTION

mission I is "Carrying the Gospel to All the World." Mr. John R. Mott, General Secretary of the World's Student Christian Federation, is chairman. This commission has endeavored to secure an intelligent understanding of the extent of the work to be undertaken. Its members have made a study of the fields, unoccupied and inadequately occupied. They have carefully studied the difficulties to be overcome and the opportunities and plans of advance.

The subject of Commission II is "The Native Church and Its Workers." J. C. Gibson, D.D., joint chairman of the Shanghai Centenary Missionary Conference, is chairman. It being recognized that the real burden of evangelizing the world must fall on the native churches, this commission has been engaged in the careful study of the problems involved in building up a strong, self-supporting, self-governing, self-propagating native church.

Commission III is to report on "Education in Relation to the Christianization of National Life." Professor M. E. Sadler, professor of the History and Administration of Education in the University of Manchester, England, is chairman. This commission has undertaken a review of the history of educational missions and a study of the relation of Christian education in non-Christian lands to the upbuilding of a national Christian character.

Commission IV has as its field for investigation "The Missionary Message in Relation to non-Christian Religions." This commission has been at work for eighteen months at the problem of the most effective approach to minds and hearts which have inherited religious views vitally different from those which the missionary would inculcate.

"The Preparation of Missionaries" is the subject of Commission V, President W. Douglass MacKenzie, of Hartford Theological Seminary, chairman. The work of training and preparing young men and women for service on the foreign field, which has claimed the thought of this commission, has not hitherto received the attention demanded, in the opinion of many.

Commission VI, Rev. James L. Barton, Secretary of the American Board, chairman, has been making a study of "The Home Base of Missions." All questions pertaining to the development of a missionary interest at home have been considered—the increase of missionary knowledge, the fostering of a spirit of prayer, the securing of workers and their support.

"Missions and Governments" is the subject committed to Commission VII, the Right Hon. Lord Balfour, chairman, Hon. Seth Low, vice-chairman. The relation of missions to the governments within whose domain they are at work is a subject of pressing importance at this juncture and this commission, composed largely of Christian statesmen, has given the subject a thorough study.

The subject of Commission VIII, Sir A. H. L. Fraser, chairman, is "Coöpera-

tion and Promotion of Unity." This commission has made a study of what has actually been done on the mission fields in the matter of practical coöperation and will indicate along what lines it is possible and profitable to work in closer affiliation.

The significance of the Conference is to be found, in the second place, in the personnel. It will be composed of a body of more than a thousand delegates carefully chosen by the various mission societies and the executive committee, with a view to their qualifications as students of the missionary enterprise. No such body of carefully chosen men has ever met to consider the most vital problems of Christian life and service.

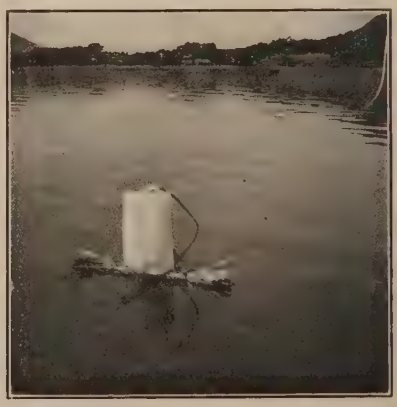
The significance of the Conference is to be found, in the third place, in the fact that in and through it the science of missions will be born. The phenomena have been exhaustively and scientifically studied as a whole and the Church will have facts to serve as a guide for future action which will be worth infinitely more than the deliverances of all the councils which have ever met to discuss and formulate theological creeds. We will have in these reports and the findings of the commissions in connection with the discussions, the basis for a real creed—the creed born out of experience and a creed which will be a guide in life and service.

And again, the significance of the Conference is to be found in the fact that the *whole* Church of Christ in its representatives will be found with one accord in one place considering the great work committed to it by the Divine Founder and Head. The men from the fields, the men from the offices of the missionary societies, the men from the theological seminaries and colleges, the pastors of churches, laymen in the business world who have had their hearts fired with a desire for the universal kingship of Christ —these will gather and by their very presence testify to the fact that the work is one, and that the Church of Christ cannot successfully prosecute its task without coöperation and unity of plan. It may mean a new Pentecost. One thing is certain, the men who sit in that Conference will ever afterward find a richer meaning in the words of our Lord, "That they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory that thou hast given me I have given them; that they may be one even as we are one."

Jamaica Plain, Mass.

THESE TWO VIEWS ARE TAKEN ON THE INLAND SEA IN JAPAN WHERE CAPTAIN BICKEL IS DOING SUCH A REMARKABLE ISLAND WORK IN HIS GOSPEL SHIP, THE FUKUIN-MARU. SEE PAGE 273

VIEW NEAR SPOT WHERE A VILLAGE TURNED FROM BUDDHISM TO SHINTOISM, INLAND SEA



FLOATING LANTERN USED TO DISPEL THE SPIRITS OF SICKNESS, INLAND SEA, JAPAN

The King of the Visayans

By Rev. J. F. Russell

WHERE does he live? Who is he? What has he done? These are natural queries to come from interested minds. To answer them fairly, I will have to say at first that this man of whom I speak is one of those uncrowned kings.

We speak after this fashion in America, "He is the Railroad King," "Corn King," "King of Wall Street," etc., meaning the power at one's disposal. Well, this is the sense in which Captain Juan Areneta is King of the Visayans of Occidental Negros.

His home is at Maao, an inland town of Southern Negros, lying at the foot of the mountains. Born of a very influential family, he has not misused this heritage by becoming indolent, but has amassed vast territory and much money. His word is law with the thousands that work on his various haciendas, yet all are happy and contented.

His thousands of acres, once a wilderness of cogan grass, now teem yearly with rice, corn and sugar. He has utilized most beneficially the mountain rivers in a perfect irrigation system, which keeps his rice growing, though no rain falls for five months. He has visited America three times, once as a guest of the government of the United States. While in America he took a fancy to our fruits, and now a garden containing most delicious oranges, lemons and pineapples graces his ample domain.

He is pro-American in every respect. His mind is absorbed in helping his people, not in gaining selfish political control. It was this man who marched against the well-armed Spanish garrison stationed at Bacolod, and forced it to surrender, without the loss of a single drop of blood. It was a bit of strategy that would do credit to many a wise general in our day. It was like this: Having no cannon, he took logs, shaped them,

CAPTAIN JUAN ARENETA AT HOME

painted a large black spot which looked very much like the mouth of a cannon, and mounted them on wheels. Then bolos were laced to bamboo guns, and a charge was made early in the morning. After the capitulation of the garrison, every Friar of the province was marched twenty-seven miles away, to the State Agricultural Farm, and put to work cutting and hauling sugar cane. This captivity lasted two months.

SUNRISE, THE MISSIONARY PONY, AND MR. RUSSELL

Not only a man of prowess and courage but a scholar as well, is this Captain Juan Areneta. It is a great joy that he is in keen sympathy with our work. He has erected a fine wood chapel, at the cost of some 700 pesos ($350), and has given land, in another town, for the erection of a chapel. It was my great privilege to baptize his favorite daughter. God is good to us, and we are sure that the foundations he is permitting us to lay will abide.

"SUNRISE," THE MISSIONARY PONY

The picture is of as fine a helper as any missionary could ask for. Tough, intelligent, and sure-footed is Sunrise. Whether it is fording swift, dangerous rivers, or the walking of rice paddies dikes, he has never been found wanting but upon two occasions. These two slips of Sunrise caused me to be thrown headlong down an embankment of eight feet into the mud and water up to my ears. Sunrise has carried his owner, the missionary of Southern Negros, more than 3,300 miles since June, 1908. As railroads, flying machines, and electric cars are four hundred miles away, Sunrise is the best means of conveyance through the mud, rice paddies, and unbroken jungle. Remember the missionary, but don't forget the faithful helper.

THE OLD AND THE NEW

By the aid of my faithful camera I am able to show you the old way of life here and the present way of the new life that is blossoming so rapidly.

The tower made of five strong wooden

posts, supporting a nipa roof, under which are hung four bells ranging from 200 to 600 pounds, is the way of superstition and ignorance fostered upon these poor people for more than four hundred years by the Romanist Church. A bamboo ladder leads to a flat platform upon which stands the bell-smasher—for this is what he really is. This taw seizes the tongue of the bell and strikes it viciously against the side, making a horrible noise. On special occasions four men mount the platform and proceed to play the Romanist tune, which is the most hideous, earsplitting jangle ever produced. But nevertheless it has its effect. Babies by the tens are brought to be sprinkled, and women come to kiss the hand of friars.

To the left of this tower is the representative of a mighty institution, the public school. This instrument in the hands of God is working hand in hand with the Bible to break the bonds of superstition and gross ignorance. It is safe to say that three-fifths of the pupils above the age of thirteen years have lost the vile habit of kissing the hand of the friar. The dawn is surely breaking. God give us wisdom to meet the dawn.

Bacolod, Negros, P. I.

BELL TOWER AND PUBLIC SCHOOL, BACOLOD, NEGROS, P. I.

In the Hospital at Iloilo

By Medical Missionary R. C. Thomas

THINGS are moving, and I have no doubt that a nimble pen could sketch some graphic etchings for you, for there are plenty of interesting events out here, but I shall have to dash off a few facts and you can add the coloring to suit the taste.

Let me tell you a word or two of the hospital. Dr. Hall and I have changed duties for the next three months now. This is our custom at the end of each quarter year. I have now taken the care of the wards and the surgical work, and he has taken the outpatients, the laboratory work, and the visitation of patients in their homes. This division of labor is tentative, but so far it has been a satisfactory one.

The work in the wards is interesting. We have two wards accommodating altogether sixteen patients. That is to say, they are meant to do this, but as a rule one or the other is crowded full and beds are plentifully distributed on the porches. Besides this we have one semi-private ward for four beds, two porch rooms that can be used for private or semi-private, and three private rooms. These beds are far too few, but we are hoping for expansion in the near future.

THE HOSPITAL BUILDINGS AT ILOILO, P. I.

Catch a glimpse with me, as I caught it a day or two ago, of the interior of these wards. Major operations are done and we are about to make the regular morning ward visit. Mrs. Brinton, the American nurse, is ready with book and pencil in hand. As we enter we pass on our left a poor, emaciated, woe-begone woman crouching on a chair.

The Filipino crouches on the heels, and this woman is thus squatting on her heels on the chair, instead of sitting upon it as an Occidental would. She is scrawny, and painfully thin. She is feverish as well and altogether unfit to return home. Unfortunately no beds in the ward are vacant, and we begin casting about for a place for her. Dr. Hall reminds us that if we "hang her up on a line" she will be more comfortable than she would be at her own home, and we know it to be true, for doubtless she comes from a little rickety bamboo shack open to wind and weather, like many of her kind. Consequently we plan to keep her, even if she has to bivouac upon the floor. Fortunately, as we go over the patients, we find one who is far from well but who can be invited to go home to make room for her more unfortunate neighbor. It is unpleasant to suggest it to her, but she takes it kindly and the poor old woman becomes ward six, number nine. We pass on through the ward. A severe tubercular case. This means days if not weeks that number eight will be occupied. The next three are major operative cases which mean time in every case. The next bed is occupied by a nondescript case that might go soon and might not. The next is another case for major operation. This will mean three weeks to a month. And so it goes, as we pass about the ward. It keeps us wondering what we shall do if other emergencies come in. Then we go to the other wards and have the same experience.

Soon, however, we hope to have the $10,000 that is coming to us in time, we are confident, and then we shall have abundance of room and increasingly abundant opportunity to minister to the sick Filipino.

In the hospital life there is much of pathos and much to encourage.

FIRST GRADUATION OF NURSES

The graduation of three nurses, Felipa, Narkasia, and Dorothe, was a memorable occasion in our hospital annals. The three little nurses had worked hard for the distinction of being the first graduate nurses from a Filipino nurses' training school, and they were justly proud when the diplomas were handed to them. Three

years of hard ward duty were well repaid when they were initiated into the world sorority of "trained nurses."

The exercises were held in the little chapel close to the hospital. Just before the ceremony Dr. Hall and I were wrestling with some stubborn sealing wax and a carabou horn stamp that were full of trouble for us. They exemplified the perversity of inanimate things to a nicety. We were trying to coördinate the two materials into a nicely modeled seal on the corner of the diplomas, but they absolutely refused to coördinate. At length the stamp was hopelessly bedaubed with wax and we were forced to have recourse to a piece of Philippine money as a substitute stamp just in time for the ceremony, where more trouble awaited us. The interpreter failed to appear.

The chapel was decorated with palms and plants, and the audience well dressed, numerous and attentive; in fact, all that could be expected of an audience at home in America was realized here. The upper class people were well represented. They seem to take kindly to medical work and to appreciate the motives of those who support it. Right after the graduation, for example, a relative of the ex-Governor of the Province made a present of fifty pesos, or twenty-five dollars (gold), toward building a nurses' home. The exercises were similar to those at such a function in America. The pupil nurses sat in the front seat and the three graduate nurses on the platform. We hope that the pupils will not soon forget the occasion and that it will be an incentive for them to continue. The Filipino nurse is yet in the experimental stage, for even three years is a small unit of time in the Orient; but we have already seen enough of her work to warrant us in believing that in course of time she will prove well worth the trouble it takes to develop her latent instinct as a helper of the sick.

PRINCE ALBERT (NOW KING OF BELGIUM) AND PARTY ON A VISIT TO THE CONGO. REV. A. L. BAIN, OUR MISSIONARY, ON EXTREME LEFT. ORPHANS OF SONA BATA STATION ON RIGHT. SEE PAGE 273.

"THE SWEET SPRING WOODS"

God's Plan and Ours

By Katherine Sparks

SIDE-TRACKED Saturday night; suddenly, unexpectedly side-tracked, while the people looked forward to Sunday services in the place to which we were going. It seemed a helpless sort of situation; the kind that makes one try hard to remember that the Lord is running the universe. Aside from the ghostly outline of some tall trees our surroundings were lost in darkness, so after hunting up the little depot and wiring the news ahead we went to rest with a sense of disappointment and frustrated plans, not knowing what would evolve from this hitch in arrangements.

Morning came and with it a curious splash, splashing sound which brought the blinds up quickly. What a scene of quiet beauty met our eyes. Back into the distance stretched the sweet spring woods and out of their shadow a herd of cows came gravely stepping, as one by one they joined their fellows already enjoying the sunshine and bathing sleepy sides in the clear little pool so near us. We looked at each other and smiled, while somewhat of the peace of God filtered through our perturbed consciousness and quieted our restless hearts.

As a first step towards finding out what could be done five miles from anywhere we had just planned an expedition down the track, when shots were heard nearby and presently two young men carrying rifles stood staring at the car in wide-eyed amazement. We hailed them at once and invited them in. Explanations followed and gradually our new-found friends awoke to the situation and decided that this was a time when opportunity offered its forelock and they had better take a good grip. They thought it was "Sure a fine car," and one

had "Gone to a Baptist church some, back in Indiany." There were "some houses down the track" and when "the boys" came back from their ball game they could get them to the car. So presto! behold the metamorphosis of two young Sunday sportsmen into two earnest chapel car workers, striding off armed with attractive literature to use in place of guns and intent on bringing boys and girls, men and women to hear the gospel of Jesus Christ.

We had decided to make the first service one for the children and use them as an additional advertising agency for the one to be held later. It was not long after our friends disappeared before strange little faces peered shyly through the door and then almost as by magic a company of boys and girls sprang up, to sit in this wonderful car and hear about the dear Saviour who died for them. Nearly all knew one or two familiar hymns and several felt very superior because they went twice a month to Sunday school in the nearest town. It was an interesting and happy time and as they ran home with cards and papers and the "Gospel of John" clasped tightly in eager hands we felt there was not much doubt about seeing the parents at the evening service.

What a mixed gathering that was! The station agent and his family, refined and well educated people. Car inspectors with bright, intelligent faces. Two gangs of section men, all from over the seas. Others also obviously of foreign birth. However, we had been prepared for the motley character of our congregation by appearances during the day. There were those who had no intention of coming out until they had made sure that "the boys were not guying" them with their story of a church on wheels, and apparitions at a respectful distance had been frequent.

And now as the missionary looked into the faces filled with interest and curiosity, faces so varied in expression, feature and intelligent comprehension of the purpose of the gathering, he felt still more keenly that to reach many the gospel message must this night be given along lines

"WE DECIDED TO MAKE THE FIRST SERVICE ONE FOR THE CHILDREN"

of the utmost simplicity. He said: "My friends, I see but few of us in the car to-night who claim America as our birthplace. Now we want to get acquainted, and it will help us to know just the country from which each one came. As you tell me where you were born I will write it upon the blackboard. How many from Germany? I see three hands; now there are two more. Five of us were born in Germany. Some came from Poland I know. Yes, three born in Poland. In Ireland? Two in Ireland. In Switzerland? No? In north Italy, then. Yes, I thought so, and quite a number of us were born in south Italy. How many?"

At this point the section foreman became so excited that he roared out in Italian, "All you from south Italy hold up your hands!" And hands, some singly, some in pairs, shot into the air like rockets. Soon those born in America had a chance to respond, and the children, to their great joy, swelled this record considerably. Then we went over it all from the board, and presently came the sweet and tender message taught so lovingly long ago to that proud man, among the whispering olive trees and the shades of the night, whatever the earthly birthplace, "Ye must be born again."

Monday came and still we could not go. What was it that kept the chapel car for several days in this little nook? Some would call it a mere "delay in transfer arrangements," and others "the providence of God." At any rate, fourteen souls found Christ as a personal Saviour and the work was not yet done.

We had been about a month on our next field and one day made a business trip to a town near the old side-track. In a restaurant a young man walked up to us. It was the agent's son. He told us there were some awake back there who could not go to sleep again. They wanted better things, and if we could only arrange to stay over a week on our return he believed the feeling would result in action. Needless to say, we spared a week; found a good location and a hearty welcome. Soon some of the railroad men were rejoicing in Christ; the station agent and his daughter also, and some others of the younger people. We organized a Sunday school to which almost the whole little village came. We rented a building that had formerly been used as a saloon, and the people turned out in force to scrub and clean till it shone like "Spotless Town" in the advertisements. We made this school a branch of that of the nearest Baptist church, five miles away. The church provided an organ and hymn books, a superintendent and fine staff of teachers, pledged to come each Sunday. The County Sunday School Union gave us money to seat the building with good chairs. And then we came away.

Within three months they wanted a building of their own. What is still better, one man has offered $200 toward it, and that means God will soon give it. Did He not lend them the Chapel Car?

Missionary Program Topics for 1910

January.	The Mission Work of Northern Baptists.
February.	Our Foreign Educational Work and Its Products.
March.	Our Home Educational Work and Race Progress.
April.	Baptist Principles in Europe. (Baptism of Oncken, April 22, 1834.)
May.	Missions to the Foreigners in America.
June.	Foreign Missionary Problems and Forces. (A World Conference Program.)
July.	Frontier Missions and Church Building.
August.	The Claims of Stewardship.
September.	The Gospel by Wagon and Car.
October.	A Day's Work of a Missionary.
November.	Evangelizing the American Indians.
December.	Testimonials from All Lands.

Baptist Principles in Europe

A Hero Meeting

1. Baptist Heroes of Northern Europe. (1) Johann Gerhard Oncken, (2) Julius Kobner, (3) F. O. Nelson. See article "Six Baptistries of Europe" in *Missionary Magazine*, March, 1908 (5 cents), historical sketch, "Missions in Europe" (10 cents). Use article on Oncken, page 264, and map of Europe if possible.
2. Rev. Reuben Saillens, a Hero of France. See Annual Report of Missionary Union (postage 6 cents), historical sketch, "Missions in Europe," and articles on pages 270-273.
3. Pastor Pawloff, a Hero of Russia and Siberia. See Annual Report, also article on pages 260-261.
4. Prayer for Russia.
5. "Here and There in Europe." Items from this issue and from March Missions, pages 181, 199, 208.
6. "How Home and Foreign Meet." Talk by pastor, using as text article on page 270. See, if possible, Edward A. Steiner's new book, "The Immigrant Tide: Its Ebb and Flow." (Revell, $1.50.)

Note.—Material referred to above can be obtained from the American Baptist Foreign Mission Society, 800 Ford Building, Boston. For pictures illustrating the European work, order Orient Pictures, numbers 195, 196, 197, 198, 212, 292, 305. Price, one cent each.

A Hero of Russia

PASTOR Vasili Pawloff, whose work in South Russia is well known through reports and his stirring addresses, was elected President of the Union of Russian Baptist Churches at a conference recently held at Rostoff.

Mr. Pawloff is a striking personality and has had a most interesting history. He was born in 1854 at Tiflis, the beautiful capital of the Caucasus. He was brought up in the Orthodox Greek Church. At the age of sixteen he came in contact with German Baptists and was converted and baptized. Cast out and persecuted by his parents, in course of time he went to Hamburg to be trained as a preacher of the gospel under the personal guidance of the late Pastor Oncken, by whom he was also ordained. Having returned to Russia, he spread the good tidings of salvation throughout the regions of the Don and the Volga, and over the Caucasus mountains to the Caspian Sea, and the very frontiers of Persia. Thousands of converts were won to the Lord Jesus and many churches were established by his labors.

By his arduous service he became well known to the Orthodox clergy, who watched him with jealous eyes until, in 1887, he was suddenly banished to Orenburg on the Siberian frontier. To this place, about a thousand miles distant from his native Tiflis, he was transported in chains, with a gang of criminals, under sentence of four years' banishment for preaching the Word to the people.

In this desolate place this servant of God had to pick up a scanty substance as best he could. He wrote to his church at Tiflis: "Take care of my wife and children; I have no more clothing and I know not where I can find bread; but to-day I shall have the joy of baptizing seven converts." However, his brave wife and children followed him into banishment, enduring all the unspeakable hardships of a Russian exile march.

At the conclusion of this first term of banishment he returned to his home at Tiflis, where he was soon called before the authorities and ordered to sign a document pledging himself to preach no more. This our stanch Puritan refused to do and was then, without any form of legal proceedings, cast into prison. For some time his family and friends did not even know what had become of him. Again he was banished to Siberia and great care was observed by the police to have him taken in secret from the prison, but it leaked out and a great multitude thronged the railway station on his departure.

On this second period of exile his family soon joined him, but in less than a year he lost one daughter by drowning and the mother and three children were carried away by cholera, leaving the sorrowing exile with only one son remaining. At the end of this term the church Pawloff had founded numbered 150 members, and has since grown to more than 300. As he was not permitted to leave the place of banishment, the converts were baptized by some one else in the Ural River flowing outside the city.

On his second return from exile, Mr. Pawloff found that it was useless for him to attempt to continue preaching in Russia, for he was everywhere under the constant surveillance of the police. He therefore located in Roumania, just across the frontier. In 1898 he visited the

United States and received assurances of support for work among the Roumanians and Bulgarians.

When in 1905 the Czar granted religious liberty, Pawloff returned to Tiflis and took up work once more as pastor of his beloved church. The granting of liberty revealed the glorious fact that all over Russia, especially in the south, existed communities of Baptists who, released from their dread of penalties, began freely to proclaim Christ and a great spiritual awakening was the result. Odessa, in a very remarkable manner, became the center of an evangelical movement, so that a large Russian Baptist church was formed and Mr. Pawloff was invited to take charge of this new development.

For two years now this work has been going on under his care, and the interest awakened shows in the crowded gatherings, the simple, bright and fervent piety of the Russian converts, the indescribable prayer meetings and the manifest outpourings of the spirit of God, not only upon Odessa, but upon all the villages of the country around. It is a remarkable feature, too, that many Jews have been converted.

As was to be expected, the enemy has not been asleep. It will be remembered that in June of last year 197 Russian Baptists who had gathered together on a hill in the vicinity of Odessa, were arrested and thrown into prison because the meeting was not "authorized." Pastor Pawloff was sentenced to an imprisonment of two months, which afforded him an opportunity repeatedly to preach to the other prisoners, and gave him leisure for the study of his Hebrew Bible. Our brother has now been elected the president of the Union of Russian Baptist Churches. We conclude with the wish that all our readers will join us in prayer for Pastor Pawloff and for the furtherance of the kingdom of God throughout the great Empire of Russia.—Abridged from the *Quarterly Reporter* of the German Baptist Mission of England.

BAPTIST CHURCH AT LODZ, RUSSIAN POLAND, SEATING 1,500 COMFORTABLY. CHURCH NUMBERS 1,600, MEETING IN EIGHT DIFFERENT PLACES. LODZ IS PRESENT LOCATION OF THE RUSSIAN THEOLOGICAL SEMINARY

The Home Mission Schools

By Alvah S. Hobart, D.D.

AT the urgent request of Dr. Morehouse, and with the hearty assent of President Evans of our Seminary (Crozer), I took a week from my duties here to visit the Home Mission schools at Louisville, Nashville, Atlanta, Columbia, and Raleigh.

STATE UNIVERSITY, LOUISVILLE

We have here a school run almost entirely by the colored folks. They have a good situation in the city, a small campus in front with plenty of room in the rear for such extra buildings as will be needed for some time to come. Their buildings are in the main in good order and convenient. The president is a colored man of rare intelligence, thoroughly educated in the South and in the North; has had teacher training in the Normal schools of New York. The discipline and morale of the school are admirable.

ROGER WILLIAMS, NASHVILLE

This is the school whose buildings were burned. We decided not to rebuild but to sell the ground. This has been done at a good price. The school was assumed by the Negroes. They have bought a site unequalled for situation and beauty on a bluff 175 feet above the river, with a precipitous bank. It overlooks the valley and the city of Nashville. It is out of the city just enough to escape many dangers, and near enough to make access easy. They have an old building for the men's dormitory which must soon give way to a larger one. They have a new building for the girls, two stories of which are finished and occupied. It is a well-planned building and the brick-work is well done. The heating plant is good and sufficient. This building ought to be finished at once, and the debt of about $2,500 paid. If this were done, the school would be in line for enlarged work. The president is a colored man of excellent judgment and competent for his work. He is simply being crushed by the financial burden. There are 128 students now enrolled. These would increase to 250 in a year if there was room for them. Now is the time to put that school on its feet.

THE SCHOOLS IN ATLANTA

You are familiar with Spelman and its work. It has a New England support which is splendid. My own idea of its work, though high, was made higher by what I saw. Fine teachers, splendid discipline, and intelligent class of students.

Atlanta College is just getting in shape for its new building. The campus is ample. Mr. Hope, a colored man in fact, though not in appearance, has all the mental and religious equipment desired for the work. I have seen many teachers, but I have not seen any that excelled some I saw there. I visited the classes and watched the methods and the intelligence of the students. They would not suffer in comparison with any school I know in the North of the same grade.

BENEDICT COLLEGE, COLUMBIA, S.C.

Here we have, as in all the other schools, a fine campus and location. There are 600 students. Dr. Osborne's work has been most patient and productive of results. He has a more difficult task than other schools because in South Carolina the conditions are more trying. But the work has been well done. His business management has been remarkably good. The students pay $8.50 a month for board and tuition. The outside children, numbering 200, and taught by the teacher students, pay $1 a month for tuition. From these sources he has met the bills for board, and turned over $1,500 profit on that department toward other expenses. And yet the table board is good, as I personally saw. One feature of the work is noteworthy. There are 221 women and men preparing for public school teachers. The state has made an arrangement with the school whereby if a certain prescribed course is taken the graduates will be accepted without further examination as public school teachers.

Dr. Osborne has as an assistant Mr. Valentine, a graduate from Colgate, who is fitted to do anything which the school may now or hereafter require. He now has charge of the details of instruction and discipline. With him are other graduates of Colgate and several colored graduates of our Southern schools.

The most needy feature of the work there is the attempt to provide help for pastors already in the field who desire to get more education. I saw a class of such. One man nearly sixty years old was seeking more education. He comes in a few weeks in the year. Another who is very illiterate but mentally alert has six churches and a flock of 2,000 under his religious teaching. These men are earnest and godly. It is touching in the extreme to see their hunger for education. Dr. Osborne much desires enlarged facilities for this class.

SHAW UNIVERSITY, RALEIGH, N. C.

Here I found another well-chosen, ample and beautiful campus, much larger than is now used or needed, but its size adds to its beauty, and may in future be all needed. The general tone of the school I was able to know better than at other places because I had time and opportunity to visit classes more, and to see and hear from the students themselves. We were there over Sunday. Attended church in the morning, a missionary meeting in the afternoon, and a prayer meeting in the evening. In these meetings we heard as many as twenty-five of the students speak in some way. And in the classes I heard a large number recite.

My impression of the colored student life and ability, though never low, was immensely elevated. I think that the students at Atlanta and Shaw would not suffer in any respect by comparison with the same grade of schools North. In some very important particulars they would excel. There is need of a new hospital building. The state will not long continue to license the colored graduates from the medical course unless the facilities for hospital practice are made better. There should be $1,500 or $2,000 expended in completing the industrial plants. We only lose opportunity by delay.

GENERAL IMPRESSIONS

In general, these are my impressions:

First: The sympathy of the best people of the South is more marked and outspoken than I supposed it was. There is a rough element there, no doubt. And even our friends may think we do not have the best judgment as to the kind of education for them. For myself, I think the time given to teaching Hebrew would better be given to something else. And the time given to geology and ancient petrified theology does not pay the best dividends. But that is only a fractional part—a small fraction—of the work done.

Second: The religious spirit pervades the work, but the brightest looking men were in the secular departments.

Third: The industrial training is a most excellent part of the work. Every girl who graduates has been instructed in the common arts of housekeeping. They will be centers of influence in any community to which they may go.

Fourth: The correct speaking and pronunciation of the American language is noticeable. The Negro dialect is almost gone from the lips of the senior students. I heard a dozen read in public, and with my eyes shut I should not have known I was in the South. The prayer meeting talks were not in the old phrases, but showed the newer ways of thinking and the habit of seeking exact expression of ideas.

Fifth: The dignified and reverent tone of all the services was very impressive,—far in advance of the Northern schools. A suggestion of sadness was sometimes made. The volatile disposition which marks the Negro in the common was gone, and sedateness has taken its place.

Sixth: The Negro teachers surprised me by their ability.

Seventh: The number of college men and women from the North who are teachers there is large, and their work excellent.

Eighth: If we were able to double the facilities we should have them all at work in a year's time. The opportunities are unlimited. If any man has money to put into educational work, he can make a most satisfactory investment in any one of our schools.

How a Baptist Gave Religious Liberty to Germany

[JOHANN GERHARD ONCKEN, founder of the Baptist Churches of Northern Europe; born January 26, 1800; baptized at Hamburg, Germany, April 22, 1834; died January 2, 1884.]

AT first the new movement was hailed by large numbers of quickened souls in the formal and nearly dead churches of Germany. But soon efforts began to be made by the State Church for the restriction or suppression of what was regarded as a dangerous schism. The services of the church were kept up, though great circumspection was necessary, until May, 1840, when for the first time Mr. Oncken and one of the members of his church were thrown into prison on the charge of continuing "to preach, baptize and administer the Lord's Supper, notwithstanding the prohibition of the authorities." This was the beginning of a series of persecutions extending through seventeen years or more. Mr. Oncken was formally banished from nearly every state in Germany on account of his preaching. In 1857 the senate of Hamburg recognized the right of the church to engage in public worship; and in 1866 it decreed the equality of all Christian churches in respect of worship. Shortly afterwards, Prussia established toleration of other religious bodies besides the State Church. It was a great victory, and to Mr. Oncken, more than to any other man, is due the credit of what may be regarded as a sweeping religious revolution.

BAPTISM IN CHEMNITZ, GERMANY, MARCH 17, 1897

From Missions' Point of View

¶ Dispatches from Pekin state that Japan now regards herself as a continental instead of an insular Power, and in furtherance of this idea is planning to people Corea and Manchuria with her subjects, looking with confidence to the day when she shall have a Japanese population of from 200,000,000 to 300,000,000 in that portion of the continent of Asia. This is said to represent the "grand policy" of the Japanese government, according to Count Komura, Minister for Foreign Affairs, who in reply to a criticism that the government did not boldly send emigrants to America and test our exclusion laws, pictured China with 400,000,000 population and Russia with 160,000,000 population in the west, the United States with 100,000,000 population in the east. Between these countries lies Japan, with a population of only 50,000,000. Because of this position, he declared, Japan must concentrate her population and not permit it to be scattered all over the world. In view of these conditions the government of Japan has adopted its policy of a grand concentration of emigration to Corea and Manchuria, where plenty of room will be found for further increase to the extent of 200,000,000 to 300,000,000. A fine dream. And why not, if China and Russia do not object?

¶ In the carrying out of China's new plans for education American teachers are in great demand. Have we the Christian teachers to supply this demand? There is no way in which Christianity can make progress more rapidly in the new China than by filling the teaching chairs with genuinely Christian men filled with the missionary spirit. They can by mere character wield an influence unequaled. Here is a great opening for students who are willing to consecrate their lives to this form of missionary service, for such it should be considered.

¶ That there is any immediate hope for an improvement of conditions in the rubber districts of the Congo does not appear to E. D. Morel, the London editor of the official organ of the Congo Reform Association. He points out that since the Belgian budget puts the administration expenses upon the Congo Free State, the exaction of nearly four millions of dollars in taxes and compulsory labor, little relief can be hoped for. The outlook is dark for a people victimized by human greed. The new king of the Belgians has one of the chances that come to few men to place his name among the immortals. He can reform the Congo if he will—but it will require a will of iron texture and a character like that of the Iron Chancellor. Meanwhile the Congo Reform Association will not remit its efforts to secure justice for an enslaved race.

¶ Unhappy France is not only struggling with the tremendous task of separating the Church and State, but is now plunged into scandal by the revelations of fraud and embezzlement mounting up to two hundred millions in connection with the liquidation of ecclesiastical property under the new French laws. The rottenness of the administrative system is appalling, and what the result will be to the cause of liberty cannot be foreseen. The reactionary and clerical parties are likely to be greatly strengthened. France is reaping still the whirlwind sown in the days of red revolution when reason was set up in place of God.

The Outlook at Ongole

By Rev. S. D. Bawden

NOW for a glimpse of the work as we see it. The first is the problem of the people in general and the relation of industrial work to their industrial need. The second is the problem of the schools and the relation of the industrial work that is needed for the development of character and the support of the pupils in our school. And the third is the relation of our industrial work to the general evangelistic work of the mission.

The first revolves itself into food and clothing, with a possible margin from which the work of the kingdom may be supported. The bulk of the population of India is agricultural, and yet the most primitive methods are in use, and the smallest results are attained. There are some of our missionary force who do not believe that it is worth while for the mission to attempt anything along the line of agricultural development, because the problem is so great. But it seems to me that that is one of the reasons why the mission should face it. Just one word of explanation before I go on. In the course of this letter I shall say again and again that we ought to have such and such things; please understand always that that "ought" is qualified by the possibilities both financially and practically.

In order to face the need of the people along agricultural lines we are, in our industrial experiment station, caring for some twenty-four acres of land, all of which is rented, and there is where one of our "oughts" comes in; we ought to have a plot of land which belongs to the mission. In this country there are certain things it is not worth while to do on rented land, unless you are willing to pass on the results of the work, gratis, to the owner of the land. One of the serious problems for agriculture in India is that of water. The rains are irregular, the heat is intense, and there are long periods without any moisture at all, and one-half of the time the fields are lying idle, due partly to the failure of rain and partly to the use of wrong methods in cultivation. The biggest "ought" is that we ought to have a man who is a trained, scientific farmer to take charge of this branch of the work. I wish it were possible for the church to send us a man who is thoroughly equipped for scientific agricultural work, and withal a most earnest Christian.

The second of the problems is that of the school and its pupils. In almost every station there is a boarding school, in which the pupils are fed and clothed at the expense of the mission, and given an education, because the mission needs trained workers for the spread of the gospel. I believe the time is speedily approaching when these pupils should work at least a part of their own way through school. On the other hand, the genius of education in India has seemed to foster only the literary form of education, and most of those who are educated despise working with the hands. But the difficult problem is to find some form of industry by which these pupils may earn, say in one-half of each day, enough money to feed and clothe them the other half of the day, or to supply them with some form of work by which they may be able to earn enough to put them through the school term.

Just at present we are conducting an experiment in weaving with long warps upon the automatic hand loom, but up to date our results have not been satisfactory. We can weave good cloth, but we are unable to find a market at a price that will pay expenses. Here is where another one of our "oughts" comes in. I wish that we might have a skilled weaver to make the necessary experiments along the line of weaving as a possible solution of the problem of self-maintenance for our pupils.

The third important line of work for the industrial missionary is that of evangelistic work. He needs to guard himself against the possibility of being so wrapped up in his industrial work that

he will forget that his purpose in India is that of spreading the kingdom of the Lord Jesus Christ. I have a class of college boys in the Sunday school who speak English, and thus have an opportunity to influence some of the leaders of our Christian work as they go out from the college. Then weekly our industrial school boys, teachers and officers and myself go out three miles to a village where we hold a Sunday school and preaching service which brings us in close touch with the village work of the mission. Then I am leader of our little Ongole church orchestra which helps to furnish the music for our church services. I am also a member of the Hindu reading room and tennis club, which gives me an opportunity to get in touch with that branch of the community. You see, we are having no trouble to keep busy, for Mrs. Bawden is helping in her share of the work all the time.

Ongole, South India.

Laymen's Convention in St. Louis

THE Laymen's Conference has come and gone, the influence will remain, says the *Central Baptist,* in its excellent report, from which we quote the results:

It was learned that about $67,000 was given last year by all of the non-Catholic churches in St. Louis; an average of $1.04 a member. With one accord it was agreed that the contributions of this year should be at least double. On Sunday afternoon at the great mass meeting held at the Third Baptist Church reports were made. The Baptists gave last year $7,006.65. They reported for this year that an effort would be made to secure $20,000. The Christian churches gave last year $6,547.02; for this year their amount is $13,000. Congregationalists, $5,567; for this year, $6,500. Episcopalians, $4,070.06; for this year, $10,000. Methodist Episcopal, $5,307; this year, $12,000. M. E. South, $12,353.46; increased to $25,000. Presbyterians, North, $18,000; this year, $28,000. Presbyterians, South, $4,000; this year $6,000. And so on through. The amounts already assumed by the various denominations is $123,400. It is thought that when all the churches are heard from the sum will be $140,000.

As an evidence of readiness to make good the pledges, the Baptists have already in sight over $8,000 of signed up pledges. Some of the other churches have a large part of their money already secured. It is safe to predict that St. Louis will double her contributions to foreign missions. It is equally safe to conclude that district, state and home missions will not suffer but rather that there will be an increase in all of these.

Strong men are awakening to their opportunity and obligation. They are considering the question of missions as they would any question in connection with their business.

A committee of five Baptists will have in charge the further prosecution of the work for the eastern half of Missouri. A similar committee will push the work in southern Illinois. Already the St. Louis churches are arranging for meetings of their men and before the week closes several of the individual churches will be well on the road to providing their share of the $20,000. The pastors are greatly encouraged on account of the lively and intelligent interest which their laymen are taking in the work.

Some things were strikingly plain. The Laymen do not question the Scriptures. They recognize the divine origin and authority of the Bible. They do not question their obligation to carry the gospel to the whole creation. They have no time for quibbling. They are for action now.

A New Form of Stimulus

It is stated by Dr. J. C. Armstrong, Missouri Secretary of Missions for both North and South, that Dr. Willingham, Secretary of the Southern Convention Foreign Board, has received a generous proposition from a reliable brother. If the Foreign Mission Board will close the year, May 1st, free from all debt, this brother will pay the outfitting, transportation and first year's salary of one-third of all the missionaries accepted between now and November 1st, up to the number of sixty. The maximum of his offer is at least $20,000 and is one of the most generous propositions that Board has ever received. It now rests with the churches contributing to make this offer tangible. On January 1st the Board's indebtedness was $60,000 more than it has ever been at this time of the year.

First Lolo Convert Baptized

HE was one of the hundred men and women of Yachow and its out-stations who attended the month's Bible study school and revival services held in November at Yachow, West China. Of him, Rev. H. J. Openshaw wrote:

"Another special case was a Lolo from our Fulin out-station district. He was a stolid, stalwart-looking fellow, but as the meetings progressed he came under deep conviction of sin and confessed to some awful crimes. He, too, found peace and went home, bent on telling the good news to his people. I expect shortly to make a trip into his country, and who knows but that his conversion may prove the door of entrance into the Lolo tribes that we have been looking and praying for, lo! these many years."

The trip was taken later by Mr. Openshaw and reported as follows:

"I have just returned from my trip

A COMPANY OF LOLOS, TAKEN JUST AFTER PREACHING SERVICE IN OPEN AIR. FIRST BAPTIZED CHRISTIAN WITH OPEN BIBLE IN CENTER

A LOLO HEAD MAN AND SOME OF HIS PEOPLE. TAKEN ACROSS THE TUNG RIVER IN REAL LOLO LAND, BY H. J. OPENSHAW

into an unreached country, roughing it and preaching to the Lolos, or aborigines, who inhabit the hills along the border of our Kiating, Ningyuen and Yachow districts. Our first Lolo convert, baptized in November, was with me and acted as interpreter. He warmed up to his work well and it was good to see the interested faces as he told them the gospel story. We are hoping that he may come into the training school next year to fit himself for work among his people. He is a capable, fine fellow, but has a large family and we must find some way to aid him in his three years' course."

Yachow, West China.

FROM THE FAR LANDS

ROOM FOR MORE MEN

A census of the Lower Congo has just been completed. From this it appears that the Sona Bata Mission has in its field from 45,000 to 50,000 people. The fields of the Ikoko and Cuillo stations are many times larger. No other mission boards are responsible for these people. And yet Sona Bata is left with one man and his wife, Rev. and Mrs. P. Frederickson, who assisted in opening the station twenty years ago. One man and his wife not yet two years on the Congo, Rev. and Mrs. S. W. Hartsock, are left at Ikoko, 700 miles in the interior, and Cuillo is manned by native evangelists during the furlough of Rev. W. H. Leslie, M.D. Africa makes special appeal to men who would endure hardship for Christ. Where are the men for the Congo?

HOW HOME AND FOREIGN MEET

The church at Prague, Bohemia, is a seed-plot for the propagation of the evangel in other countries. Sixty members baptized there have gone thence. To single out one case,—in Kansas is a Bohemian Baptist church of forty-seven members, seventeen of whom came from the Prague church, and the pastor was baptized by Rev. H. Novoty, leader of the Baptist forces in Prague and its vicinity Another instance. One of the Prague fellowship, Otto Fric, was invited by the German Baptist Missionary Society to go to the Cameroons, West Africa. His appointment has resulted in happy success.

FRENCH CHRISTIANS EMIGRATE TO AMERICA

The Baptist Church at Chaux-de-fonds, in the French part of Switzerland, has passed through a great trial. Owing to a crisis in the watch-making industry, twenty-eight members have emigrated to America and others have moved elsewhere. Forty-nine children have been lost from the Sunday school. This church is a live church, having added eighteen by baptism during the past year.

ADVANCE AT THE ASHMORE SEMINARY

At Chinese New Year a Chinese teacher of homiletics, theoretical and applied, was added to the faculty of the Ashmore Seminary at Swatow, South China. This is Rev. Pou Sian Tong, an experienced pastor and evangelist who was the first man ordained by a Chinese Baptist church under the new independence movement, and whose instruction will be of very practical value to the men. The students' campaign of evangelism over the week-end in the city of Swatow and vicinity is proving effective in developing the students and in reaching the people.

FIRST SINCE THE REFORMATION

I am just now in the midst of a mission conducted by the united churches of the east of Paris, and night after night we have crowded audiences and some decisions for Christ. This is new in Paris; probably such an effort was never undertaken since the Reformation, all churches and chapels combining in a united evangelistic effort to bring about a revival first among the Protestants and next among the masses of the people. When this is over I shall go to the south of France to conduct similar meetings. Our churches, both directly and indirectly, reap much spiritual benefit from these efforts, and there was never a time when a large awakening was more probable. Pray for us.—R. SAILLENS, Paris, France, Feb. 25.

A NEW STATION—TAUNGGYI

Taunggyi, in the Southern Shan States, Burma, has been formally recognized as a station of the American Baptist Foreign Mission Society. It was opened in 1905 as an out-station of Mongnai, and on account of its salubrious climate as well as its advantageous position, was occupied by Dr. A. H. Henderson and Mrs. Henderson. During their furlough Miss Emily H. Payne carried on the work centering at Taunggyi. Now Dr. Henderson occupies it as a distinct station. About Taunggyi are ranges of hills and from it leads the road to Thazi, the nearest railway station, 104 miles distant. It is something of a British military post and is the residence of the political adviser to the *sawbwas*, or native rulers of the Southern Shan States. It is a good center for work among the Toungthus, among whom a remarkable spirit of inquiry has been abroad. See the article, "The Long Lost Word," in *The Baptist Missionary Magazine* for October, 1909. "I feel," writes Dr. Henderson, "that we must have help in this great opening unless we are to see doors close because we will not enter them. The work has been left too long now. Where a year ago numbers were asking for baptism, not many are now to be found."

FORTY-FIVE DAYS FROM CHUNGKING TO BOSTON

A card from Rev. W. F. Beaman, who conducted the missionary party to West China, mailed in Chungking, West China, January 2, was postmarked Shanghai, January 17, and Boston, February 16. It took the party from November 9 to December 29 to go from Shanghai to Chungking. The new steamer from Ichang makes the run to Chungking in seven days, which took them twenty-six, but they could not use it because it was laid up at the time on account of some official red tape. Mr. Beaman writes: "The party are all well and enthusiastic over the trip and West China."

TEARING DOWN A GOD SHELF

Yesterday was a very good day. At the Naniwa church a large congregation was present, the baptistry in the new church was again used and the attendance at the Lord's Supper was the largest in the history of the church. A man was baptized who has a store near the church on that

busy street. He has been very attentive for several months and about two weeks ago he called the pastor, deacons and two members who had helped him much to his house one evening, and after prayer he told them of his desires and resolutions and then he tore down his god shelf and broke his beer bottles and tobacco pipes. He had one of the members who is skillful in writing prepare a signboard to be hung in front of his store, on which it is stated that his store will be always closed on Sunday.—J. H. Scott, Osaka, Japan.

WORLD-FAMOUS SPEAKERS AT THE CENTRAL TABERNACLE, TOKYO

The Baptist mission in Tokyo boasts one of the best Christian auditoriums in the city in the audience room of the Central Tabernacle. It was used for the Chapman-Alexander meetings, and during his recent visit to Japan, Dr. Francis E. Clark spoke at a mass-meeting of Christian Endeavorers there. The Prison Reform Association of Japan held its convention in the Tabernacle, at which time nearly 1,000 men gathered, three-fourths of whom were non-Christians. In November about 3,000 people attended the moving picture lectures on the life of Christ, given by Evangelist Kimura, the "Japanese Moody." At these, "Japanese reserve gave way," writes Rev. William Axling, "and general sobbing was heard all over the house." This is a very small part of the public ministries of the Tabernacle.

OIL WELLS IN BURMA

We have now about seventy-five Americans in this field busily drilling for kerosene oil. Cotton is extensively raised and the peanut oil industry is making rapid progress. There is a new life stirring throughout the whole field; new oil fields are being discovered; population as well as rainfall is increasing. This field bids fair to be one of the industrial centers of Burma.—E. Tribolet, Myingyan, Burma.

CASTING OUT NAT ALTARS

I have just had one of the most interesting and encouraging trips I have ever made in these hills. I was away seventeen days, during which I baptized ten and cast out *nat* [demon] altars from two houses. Eight of the ten baptized were in a heathen village. The chief and his elders are frightened lest all the villagers may become Christians, hence threaten to drive them out. The chief and his advisers forbade the building of a chapel or place of worship. I am now writing the Commissioner of the Kachin Hills, requesting protection for these nine families, numbering forty-nine men, women and children. The heathen are learning that Christianity means chastity and sobriety; that such as become Christians will not treat to whiskey or opium or unite with them in making their drunken and licentious feasts. I find the young couple I stationed near Luege getting a hold on the people, some of whom have given up their *nats*.—W. H. Roberts, Bhamo, Burma.

TWENTIETH CENTURY MISSION WORK

Some recent requests from Assam for appropriations indicate lines of work being carried on there. Funds are asked for a 10,000 edition of the New Testament in Garo which will be in durable binding and can be sold at a price within the reach of the Garo Christians. Working capital to the amount of 8,000 rupees (about $2,667) is requested by the industrial plant of the Jorhat training school that a supply of timber may be purchased to season and that looms and other working stock may be procured. The missionaries on the frontier of Assam, at Sadiya, apply for a motor launch to be used on the tributaries of the Upper Brahmaputra. In the effective touring done even beyond the borders of Assam, of which reports have appeared in our press, the missionaries have had to rely on dugouts and other native craft.

SUMMER CONFERENCES IN CHINA

Three summer conferences of missionaries in China have by cable to Mr. John R. Mott invited Dr. W. W. White and other members of the faculty of the Bible Teachers' Training School in New York to give Bible courses at their next summer's sessions. These conferences are at Peitaiho, near Pekin, Kuling, in Central China, and Mohkansan, the summer resort of East China. Dr. White has accepted the invitation and will take three of his teachers and spend two months in China. The itinerary, which will include a conference at Karuizawa in Japan, is in charge of D. W. Lyon, of the Young Men's Christian Association of China.

ASSISTANTS WHO COUNT

The fact is often overlooked that there are resident workers on the field not listed as missionaries, whose services are of great value. Miss Elena Lund, the daughter of Rev. Eric Lund, of the Philippines, is an associate of Miss Anna Johnson in the Jaro Woman's Bible Training School.

Rev. W. F. Armstrong in his work for the many races of India found in Burma has the assistance of his son, Fred Armstrong, and Miss Narola Rivenburg is bravely making a home for her father in the isolated station of Kohima, Assam, and at the same time carrying on many lines of mission work. Miss Grace Bullard also is associated with her parents in the work at Kavali, South India. Miss Anna Peters, of Russia, accompanied Rev. A. J. Hubert and Mrs. Hubert on their recent return to South India and is assisting them at Sooriapet.

A STEAMER ON THE UPPER YANGTSE

A new steamer has been put in commission for the Upper Yangtse between Ichang and Chungking, which makes the run in only seven days.

DR. MORSE AT SUIFU

The mission at Suifu, West China, is to have W. R. Morse, M.D., during his period of language study, instead of Kiating, as stated in March MISSIONS. The hospital at Suifu under the charge of Dr. C. E. Tompkins will enable him to study the conditions of medical missionary work.

A DISPENSARY FOR KINHWA

The gift of funds for a separate dispensary building in connection with the hospital at Kinhwa, East China, makes glad the heart of the missionary, Dr. C. F. MacKenzie. For the best work every hospital in mission lands should be provided with an out-patient building, that the noise, dirt and disease incidental to Oriental crowds may not be brought into the hospitals.

Baptist Churches in Famous French Towns

BY REV. A. BLOCHER, PARIS

In the new church at Geneva the numbers are small at present, but there is every prospect for a rapid increase. We rejoice that this renowned fortress of Calvinism has now a Baptist church, which, it may be worthy to note, was founded the year of Calvin's fourth centenary—Calvin, the great adversary of the Anabaptists!

At Le Creusot, the great French center of iron-works, we have now a small church of twelve members, eleven of whom were baptized in 1909. Brother Sagnol of Lyons happened to conduct a funeral service in the town, and his addresses were the means of stirring many hearts. The new converts are all aglow with the fire of their first love, and every one of the homes of the members is used in turn for private meetings. Some friendly hearers have offered their rooms for the same purpose. A young Congo missionary, Mr. Boudot, member of the Paris Rue Meslay Church, whose weakened health forbids his return to Africa, has been led to take up this charge. We rejoice to know this little church is in good hands.

Circumstances have prevented my obtaining special reports from our little centers in North Africa, namely, Algiers and Constantine. Although founded but two years ago, they both, especially the one at Algiers, are progressing favorably.

At Brussels, the little church founded two years ago is proving its vitality. Pastor Saillens has again visited this beloved child of his and there is good hope for the future.

At Nice our Brother Long is sadly handicapped because his hall is quite inadequate for the needs of the church. He helped Brother Gross at Marseilles last year by holding a short mission in his church. He opened a stall at the annual fair, and has started a mission among poor children.

Brother Gross has at Marseilles a wonderful sphere of work. Very little is being done to evangelize the population, which counts 500,000 souls. He pleads to be allowed to have funds to open a mission hall, and we deplore the fact that we cannot grant his request.

Two brethren are stationed at Lyons. Mr. Pinon has charge of the work in town; Mr. Sagnot has the care of the surrounding districts. The work in town is very hard. It is a strong socialistic center, and French socialism is very adverse to religion, particularly at Lyons. Yet the patient, plodding labors of Brother Pinon in this town with nearly half a million inhabitants have not been without God's seal. Several conversions have taken place, although as yet they have not resulted in baptisms.

Of the three Baptist churches in Paris, that in the rapidly growing suburb of Colombes has had the joy of entering this year into a building which they have just erected. The Paris Rue de Lille Church is the only one which has seriously suffered through the recent floods. The building has been under water, and our brethren could not meet for several Sundays. Some of the members have suffered great loss. Rue Meslay Church has had the privilege of having more of Pastor

Saillens than any of the other churches. He has been in our midst not only for occasional preaching services, but also for two special missions. We have been seeking for some time a suitable mission hall, of which we feel the urgent need.

Pastor Saillens has visited most of our churches, and besides has held a great number of missions all over France. He has had great blessing everywhere; in many cases the success has been extraordinary. Last summer the Bible school which he founded met again at Chexbres. The numbers were greater than ever. During three weeks 250 students were taught by the best Bible teachers which could be found. The school was followed by a general convention, when during three days about 2,000 Christians met in a huge tent, fifteen nationalities being represented. He has been asked by a Christian publisher to write a daily meditation for a calendar for 1910. It is a cause of rejoicing to think that it is our Baptist leader who, not only in our Baptist families, but also in thousands of other homes, will provide daily spiritual manna for the French Christians.

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King Albert on the Congo

The accession of a new king to the Belgian throne has called forth numerous character studies and forecasts in the newspapers and magazines of the world. The character of the new ruler makes a great deal of difference to the 25,000,000 people on the Congo and, therefore, to us as Northern Baptists. The picture of King Albert and his suite, taken last year when as heir-apparent he made a tour of Belgian Africa, will be seen with interest, as will also the accompanying account by Rev. A. L. Bain. (See p. 247.)

The orphans on our station had at different times shown considerable interest in the Prince's visit, which was manifested in the numerous questions asked in regard to him and his journeys. Having been taught that there had been a transfer in government, they were very anxious to see their prince and future king.

The day Prince Albert passed on the train from Leopoldville to Thysville, Mrs. Bain and I, accompanied by the children, went to the nearest stopping place, hoping to be fortunate enough to get a glimpse of His Highness as the train might pause a moment or two on its way down. The special train had reached the halt some minutes before we arrived and we saw that the royal party was at lunch. After a few minutes the Prince with his attendants came out and was introduced and to our joy we learned that we would be able to converse in English. The children standing near saluted the Prince in Congo fashion by clapping the hands, crying in French, "Bonjour, Monsieur le Prince! Vive, le Prince Albert!" The Prince thanked us for coming so far to see him.

They then returned to the train and we saw to our surprise that, in their consideration of us, they had left their luncheon unfinished. This kindness on the part of the royal party was the more appreciated since we had come unannounced.

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What the "Gospel Ship" Means

Let me remind you that in the 350 towns and villages into which we have found entrance we are the ONLY Christian workers. There is the influence of the Christian crew and the Christian home, not to speak of the continual reminder which the ship is to the thousands as day by day from hillside and beach, from boat and house, they see the ship and think of the message they have heard. There is abroad even a sense of loyalty to the ship which is much of the nature of that given to an old and tried friend. This has been brought about by years of toil day and night, in illness and weakness, by ridicule and rebuff borne for Christ's sake, by bitter disappointments, by long, earnest pleading with God. Blind eyes—blind heart eyes—with spiritual vision blurred until it is impossible for them to believe that anything they see can be otherwise than selfish, such as these can at least see the ship and through long and frequent seeing and watching at last see the Christ-given motive which it represents.—CAPTAIN L. W. BICKEL, Inland Sea, Japan. (See p. 250.)

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The Foreign Missionary Record

ARRIVED

Professor J. F. Smith, Mrs. Smith and children, from Rangoon, Burma, at New York, February 15.

SAILED

From Philadelphia, February 5, Professor Wallace St. John and Mrs. St. John, for Rangoon, Burma.

BORN

To Rev. A. A. Forshee and Mrs. Forshee, of Bacolod, P. I., on November 2, 1909, a daughter, Alice Gertrude.

To Rev. H. F. Rudd and Mrs. Rudd, of Ningyuenfu, West China, on Christmas Day, 1909, a daughter, Carol Corlies.

To Rev. J. H. Cope and Mrs. Cope, of Haka, Burma, on January 1, 1910, a son, Joseph Howard.

FROM THE HOME LANDS

REVIVAL AT JACKSON COLLEGE

We have had a very precious revival, with the professed conversion of 35, writes President L. G. Barrett. There had been a tender spirit for weeks, some regular meetings being very impressive. Sunday evening, February 6th, quite a number came forward, and three professed to find Christ. Special meetings followed, continuing two entire days. For several days after that we took the Bible hour following the morning prayers for special service. Following such a revival I always have some meetings with the converts for special instruction. Two-thirds of the converts were among the day scholars, most of the boarding students being Christians. As a rule, students boarding with us and coming under our direct influence generally become Christians before long. I do not recall any graduate going out unconverted. Would this might be said of our great northern colleges. Our basic spiritual influence is the study of the Bible, giving one hour in all departments to a graded work in it, and every student being obliged to own a Bible and to bring it to every religious exercise as well as to that study hour.

NOTES FROM SPELMAN

Spelman is trying to provide the influences which make for well-rounded, happy, wholesome living, and as I look upon the hundreds of pupils that gather for instruction in Giles Hall every school day I see many encouraging signs. A decade has wrought marked changes. It has been possible to raise our literary standards, pupils are measuring up better to moral standards, and a great need now is opportunity to learn to execute with the hand what the brain is trained to conceive. Our class of Normal students shows an increase of numbers prepared in all respects for training for teachers. Their work in the practice school is revealing some marked ability for teaching and controlling. A knowledge of manual training would increase their efficiency as teachers. Our grade pupils need the power and character-building influence of constructive work, and may we not hope that in the near future we may have the necessary means of supplying this educational and economic need? Our school year is passing rapidly and satisfactorily. The sadness caused by our loved president's death has not manifested itself in suspended activity but work has been carried on as she would have had it. The sympathy and interest of friends have cheered and encouraged us all.

EDITH V. BRILL.

SWEDISH CONFERENCE OF NEW ENGLAND

The Conference was organized in 1899 by 12 churches, when the membership was 1,561. There were 852 Sunday school scholars, and the yearly budget was $15,621. Now there are 19 churches and one mission, with a total membership of 2,391; the Sunday school scholars number 1,568, and last year the churches gave for all purposes $41,398. Three new missions will unite soon. The field comprises five States—Maine, New Hampshire, Vermont, Massachusetts and Rhode Island. Connecticut is united with the New York Conference. The aim is to inspire and unite the churches for missionary work among the Swedish people in connection with the several State conventions and the American Baptist Home Mission Society. The Conference now helps to support one general missionary in Massachusetts, one in Vermont and one in Rhode Island, and is helping several of the weaker churches. The Conference has no salaried officers.

AN AMERICANIZING PROCESS

The Y. M. C. A. is giving special attention to courses of English for coming Americans. The plan is to give thirty lessons in thirty nights. Information can be received from the Young Men's Christian Association Press, 124 East 28th Street, New York. About 6,000 men are now using the course prepared by Peter Roberts, Ph.D., and it can be taught readily by Americans having no knowledge of any foreign tongue. Y. M. C. A. secretaries, church and settlement workers and employers of immigrant laborers in factories and mines are using the method and commend its results. The Teacher's

Manual costs in cloth 50 cents, paper 35 cents; the complete series of conversation cards 50 cents, lesson leaves per series 5 cents; and the teaching chart may also be had for $1.50. Mr. H. M. Gerry of Cambridge writes: "Two Italians employed in the Boston Woven Hose Co. are earning 30 per cent. more now than they did a year ago, and this is due to the fact that they attended the classes at the noon hour and learned there to read and speak fairly well."

OF GOOD BAPTIST STOCK

Hon. F. L. White, recently appointed General Director of Education in the Philippine Islands by the United States Government, is a brother of Rev. George L. White, General Missionary for Wyoming and Utah.

A CALL FROM COLORADO

Last year the 13,000 Baptists in Colorado gave for the general cause of home missions $5,381, or more than forty cents per member. The investigation of the federation of churches proved that there is more over-looking than over-lapping. The Convention board has appealed to the Home Mission Society to increase its appropriation $1,000 for the current year, promising that if the society will give $8,000 the churches will raise as much more for the state work. In the fourteen counties north of the Santa Fé road and east of a line through Denver, Colorado Springs and Pueblo there are only eight Baptist churches, and this section is building up rapidly. Land is being taken up for both irrigated and dry farming. One man bought 1200 acres in Kit Carson County and paid for it out of his net profit the first year. Eighteen thousand quarter sections of homestead land have been filed in the past year. The Gunnison Tunnel has opened 150,000 acres of the finest land. The northwestern part of the state also is all opened by the Moffett road, which is being pushed to Salt Lake City. We should enter that part of the state at once. Many of these regions have no religious work. This illustrates the urgent calls coming from every part of the great west for home mission help.

A FAITHFUL SERVICE CLOSED

After twenty years of efficient service as general missionary in Eastern Washington, Rev. A. M. Allyn resigned, March 1st, owing to ill health, and was succeeded by Rev. F. A. Agar, formerly general missionary in Montana. Mr. Allyn was known and esteemed throughout his wide district, and holds honored place among the pioneer workers.

WORK AT HOME

There are some things that ought to be looked after more closely at home. Recently in Bay Ridge, a suburb of Brooklyn, boys smashed all the windows of the Swedish Baptist mission house, taking Saturday evening for the job, so that when the pastor and members arrived on Sunday morning they found it impossible to hold service. If this had occurred in Cuba or Mexico or any foreign country, what a stir it would make. Our police seem unable to protect people or property, and hoodlumism is developing at an alarming rate. This is what comes from lack of Christian homes and family government. An untrained, unrestrained young America to-day means a lawless and unmanageable America to-morrow.

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An Important Step Toward Self-Support

BY SUPERINTENDENT A. B. RUDD

In September of 1908 the question of appointing and supporting a native missionary was considered by our Porto Rican Association. The matter appealed greatly to the delegates, and the churches began to take it up during the year and pray that before long this might be put in practice. At the meeting of the association in September of 1909 in Ponce, the matter was again taken up, and a resolution passed authorizing our executive committee to canvass the churches with a view to seeing just what they were able to do, and if possible to appoint in the near future the missionary, assigning him his field of labor and receiving and paying his salary. This was a great step forward. It was delightful to see the enthusiasm which this step aroused.

A few weeks ago the committee met, in connection with our Bible Institute in Coamo, and as a result Brother Balbino Gonzalez Guzman, superintendent of the Adjuntas Sunday school, was appointed at a salary of $25 a month to begin work from the 1st of February. He is an intelligent, pious young man of about twenty-two, and zealous for the Master's cause. His field is on the north side of the island, between Rio Piedras and Caguas, where there is a fine outlook for the gospel.

This I consider the most important step the association has taken since its organization seven years ago. It means that our churches are awakening to the great responsibilities resting on them in regard to the evangelization of the island. The fact that they can do this, and have actually undertaken it, will awaken a desire to do still more along the same line. In many other ways our churches are showing real apostolic life. Their horizon is broadening and their love for the Master is impelling them to larger efforts for the advancement of His kingdom.

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Destitution in Idaho

BY GENERAL MISSIONARY W. H. BOWLER

Recent study of the religious conditions of two counties in this field reveals that actual and absolute destitution exists and that hundreds of people are beyond the reach of any religious service of any kind. In other words, hundreds of people in these two counties cannot attend a religious service, not even a Sunday school, without travelling from 10 to 50 miles over mountain ranges with horses and wagons, because no religious service is ever held nearer to them than that. These counties are in the mountainous region of Idaho and most of their territory is back off the railroads or on branch lines only. But there are in these counties many rich and productive valleys and numerous mining camps. The valleys are, though isolated, generally quite thickly settled by miners, farmers and stockgrowers. Because of their isolation and sometimes because of severe climate these valleys have been overlooked and neglected by pastor and missionary and so the religious destitution exists.

One of these counties has an area of more than 5,000 square miles and yet religious work is carried on in only four or five places in the entire county. Out of the twenty-four school districts in the county, twenty-one of them are without religious work of any kind. The other county has an area of 4,600 square miles, and out of eighteen school districts only three have any religious work carried on in a regular way. This concrete example of religious destitution emphasizes the need of and demand for home mission work yet to be done in the West. The Idaho Convention Board clearly sees this crying need but is helpless to meet it because of lack of funds. The sum of $500 is needed immediately for each of these counties to pay part of the salary of a county missionary. This sum for each county would insure sufficient support to secure a competent missionary, with the help the fields would give.

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Our Pastorless Churches

The *Kansas Baptist*, the State Convention bulletin, says: "There are now about one hundred pastorless Baptist churches in Kansas. Any one studying our work must be impressed with the great losses we sustain through this absence of pastoral leadership. We ought to be, and some of us are, greatly exercised about this condition. We are asking if there cannot be a general movement by which at least one-half of these churches may secure the scriptural leadership. It is possible for us by mutual coöperation to aid in the work of acquainting churches with men and men with churches. If the needed information were at hand, these could often be helped to knowledge of each other. They might then make mutual arrangements and reach terms of agreement. For the purpose of rendering some help along this line a special committee has been appointed. It consists of Rev. W. A. Elliott, Ottawa; Prof. R. H. Ritchie, Emporia, and Rev. O. C. Brown, Lawrence. In addition to these the State Secretary and any of our general workers will gladly give what assistance they can.

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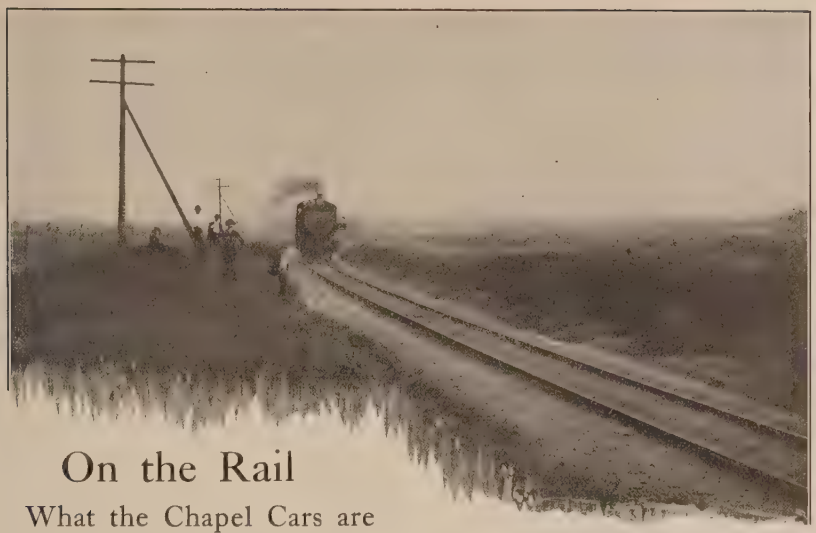
Education of the Indians

According to the last census, there were 266,000 Indians in this country. The proportion of Indians who are receiving schooling does not fall very far short of the average in the whole country. The Government maintains twenty-six nonreservation schools, with a total enrolment of 9,485 pupils; it maintains on reservations ninety-one boarding schools, with an enrolment of 11,019 pupils, and one hundred and sixty-three day schools, enrolling 5,130 pupils. In the day schools for white children 128 Indians were granted seats. The various Christian denominations conduct fifty-three boarding and five day schools, with an enrolment of 4,307, and there are twelve contract schools under Christian auspices and management, with an enrolment of 1,309. The totals show that the 362 schools where instruction is given to Indian children and youth enroll 31,378 pupils. That is, toward a fifth of our Indian fellow-citizens are in school.



On the Rail

What the Chapel Cars are Doing—A Record Year

Chapel Car No. 1, "Evangel"

Rev. J. S. Thomas and wife are the missionaries on this car, which is now (1910) operating in Kansas. Mr. Thomas has completed sixteen years of service on this car, spending the time in Arkansas, Oklahoma and Kansas. Success of the largest measure has attended his work. His zeal never abates, he does not take vacations, but applies himself incessantly with brain and heart to the Lord's work. Meeting houses which he has assisted in erecting and many new churches which he has helped to start are dotting these states.

These statistics are the latest, covering a period of twenty-six months: Miles traveled, 5,579; persons converted, 415; persons baptized, 298. Most of this work has been done in mining towns and smelting works, and where many workmen are.

The following report indicates the good accomplished in Oklahoma, on the frontier: "Five years ago we laid the foundations and perfected plans for the commodious meeting house at Spiro, and three months later took a picture of the finished building. While in that section we helped to finish and seat the house at Howe. We laid the foundation, worked all the way through, and rejoiced in a beautiful meeting house at Pryor Creek. Next we organized a church at Oktaha which failed, but pushing on to Crowder City organized another that has had fine success. At Savanna we had a great meeting, with many conversions, and erected a beautiful and comfortable meeting house. We organized a 'failure' at Porter.

"We organized at Broken Arrow, and information indicates success and progress in that field. We organized at Boynton with a great struggle, but God gave success. We had a nice and satisfactory meeting at Morris and organized a good church which is having success. Had a special call to Bristo in the interest of their house-building enterprise. Our plans materialized into a glorious success.

"We ran up to the Northwest and organized at Ringwood, securing a good man to take the field; and later in the same section we began a work that has been the hardest and happiest of all we have done. We purchased lots, got a stone house ready for roof, storm blew it down, but Okeene Church, God willing, will soon be in its new stone house. We were asked to go to Okemah wholly in the interest of their building enterprise and the result gladdens us when we see their beautiful house of worship. We were invited to Fort Cobb. The interest was good, souls were saved, and their new house will soon be finished. Our last church was organized at Peck. A fine lot has been secured and the building is moving right on. We have held four times as many meetings with weak churches as the above indicates."

Car No. 2, "Emmanuel"

Rev. E. R. Hermiston and wife are in charge of this car, now on the Pacific Coast. It has been a great factor in the development of the work in California, Oregon, Washington, and Idaho in the past few years. Towns have sprung up like mushrooms—a sagebrush one year and the next, two to five thousand inhabitants. The coming of this car in one place determined the site as well as the name of the town. We have here the statistics of five years' service: Miles traveled, 41,300; meetings held, 3,133; sermons and addresses, 3,000; visits made, 5,111; pages of tracts distributed, 51,500; Bibles and Testaments given away, 1,200; professed conversion, 2,122; baptisms, 1,258; churches built and rebuilt, 21; Sunday schools organized, 15.

Boys and girls' meetings are a special feature in these cars. Two hundred and ten boys and girls were present on one occasion. The missionaries used a circus tent which was near to hold a children's meeting; nearly all the children in the town attended this service, and great power was in it, for a woman was led to Christ through the children's song; and a man who had rebuked his daughter for attending it was deeply convicted of his sin because of the child's faith. Hundreds of children have been saved through the car services.

In Pocatella, in 1909, working in harmony with the Railroad Y. M. C. A., the missionaries held meetings in the largest hall in the city. There was a large number of conversions and one-fifth of them were railroad men. The entire city was moved, the gambling dens were closed, the saloons were put out of business, and the young men filled the churches.

Car No. 3, "Glad Tidings"

This car, built as a memorial to a living wife, was for ten years in charge of Rev. C. H. Rust, now pastor of the Second Baptist Church of Rochester, N. Y. Rev. E. A. Spear and wife are now in charge and at work in Wyoming. When the car was in Forsyth, Montana, the first man who made a profession of faith in the history of the town for twenty years was a railroad man, and his confession was made in a meeting in this car.

At Laurel, a Bible was given from this car to a sheep-herder, and it was the means of the conversion of himself and two other herdsmen.

Here is a wayside experience from "Glad Tidings": A railway siding, where the one mail train a day does not even

"GLAD TIDINGS"—A CHILDREN'S MEETING

stop except upon flag; one store and post-office, and a section house with two Greeks; the chapel car missionaries increasing the population more than one-fifth; desolate, barren hills with their red soil indicating the presence of gypsum, which reflect the glories of an indescribably gorgeous sunset; a mighty mountain river frozen nearly two feet deep forming a natural bridge. Over this river from the valleys and bench lands came the people, men, women and children, some of them old-timers, others recently from the more densely populated sections of the country; some impelled by curiosity, others with a thirst for the words of truth, all respectful and friendly, glad to have something to relieve the monotony of a long, cold winter in a section where they have no Bible school and preaching but once a month.

The first day a terrible wind was blowing from the north, and the audience consisted of three men and three boys; the rest of the time they came, some afoot, others horseback, and still others in rigs loaded to the axle with a happy, carefree company. Five nights and an all-day meeting on Sunday, and the car was compelled to move on to the next engagement.

Tangible results are fifteen conversions, three young men received for baptism, two elderly men whose families had left them, men who once knew the Lord, returning to Him with tears of penitence, asking for membership in the little church. One of them in his characteristic phraseology told the people that he had been "ducked" once, and this was his second "round-up," and he hoped to make a go of it. Many tender scenes that cannot be put in reports; a school teacher, a devoted Christian overjoyed to see her scholars coming to the Saviour, giving her life for these shut-ins.

A Sunday basket dinner in the car, which for good behavior and acts of courtesy would shame many a more favored community; this was the golden opportunity for the missionary, who improved it by personal conversations in the living rooms while the friends were renewing acquaintances. Most of them were home-makers, and out of their poverty they gladly contributed to send "Glad Tidings" to others like themselves. Many notes and words of appreciation were given and the workers were gladdened that they had had a part in carrying a message of love in this way.

Car No. 4, "Good Will"

This car is now under the management of Rev. L. T. Barkman and wife. It is operating in Colorado, and is doing most excellent work. There have been continuous revivals through the efforts of these evangelists, and many marked instances of God's saving power. "Good Will" was for several years in Texas under the care of the late Rev. G. B. Rogers; its work completed in that State, it was put into fine condition and sent into Colorado.

These statistics of one year (1908-9) give us reason for profound gratitude: Miles traveled, 6,022; meetings held, 483; sermons preached, 454; families visited, 337; tracts distributed, 2,835; Bibles donated, 115; baptized, 174; conversions, 573; children's meetings, 36.

In the town of Fruita meetings were held, and when the car could not hold the people the meetings were held in the church. God sent His power and there were many conversions, the church was quickened, and a spirit of religious life left in the community. One whole family was converted. The father when he heard the car was coming said it did not interest him. He had not been in a Sunday school since he was nine years old; but now, he said he would not only go to Sunday school but get everybody he could to go. He bought a new spring wagon for his business and named it "Good Will" after the car; he intends to do missionary work with it.

In the latest report from this car comes the same tidings of religious life. "Our children's meetings are the best we ever had; many of them give rich testimonies of grace, and pray with tears for the conversion of their parents and friends."

Car No. 5, "Messenger of Peace"

This car had an eventful history when it was in Kansas and Missouri under the care of Rev. S. G. Neil and wife; and in Missouri under the care of Rev. Joe P. Jacobs and wife. These two brethren were appointed to district secretaryships. Rev. J. S. Davis did great work in Missouri; especially marked were services at Milan, where the car shops of the Q. O. & K. C. railroad are. More than fifty railroad men united with the Baptist church. Many meeting houses have been built upon this line of road by the direct efforts of "Messenger of Peace." The manager of the road, Mr. W. G. Brimson, has been a warm supporter and generous contributor to the car work. Under Mr.

Davis' leadership, the meeting house was completed at Santa Rosa, and one was erected at Nashua, one of the most complete and thoroughly furnished mission churches. Permanent results of the car work can be seen throughout Missouri.

This car is now (1910) in charge of Rev. Thos. R. Gale and wife, and has been working in southern Missouri. Emmise is a new lumber town. The ground is new, many transients, millwrights, carpenters, etc., engaged in erecting homes and mills. A good work is on foot, a Sunday school organized in the home of one of the brethren; hopes are bright for a permanent work.

We had a fine Christmas tree celebration in the car, the place packed with mothers and children; the community regarded it as a gala day, and thoroughly appreciated it. This car is set apart for railroad service, immediately among railroad men; and the Railroad Y. M. C. A. of Missouri and the officers of the road are giving us every facility to do it.

Car No. 6, "Herald of Hope"

This car is in charge of Rev. T. J. Sparks and wife, and is now in Illinois in coöperation with the Illinois State Convention. It has proved a most efficient help in the State work and has the heartiest endorsement of the State officers. The car has only been in one other State (Michigan) since it was built. It is the most complete car in construction and the present missionaries have proved most excellent workers.

The statistics for a year are as follows: Miles traveled, 852; conversions, 110; baptisms, 25; meeting houses built, 3; meetings held, 317; sermons and addresses, 362; visits made, 469; Sunday schools organized, 3; children's meetings, 53.

When mileage has been paid the State Convention has paid it.

At work in Urbana, the car missionaries planted a new mission interest in the open field and the work was adopted by the Urbana church. A building site was secured for both church and parsonage and the money raised for building the meeting house. A Sunday school of eighty was organized.

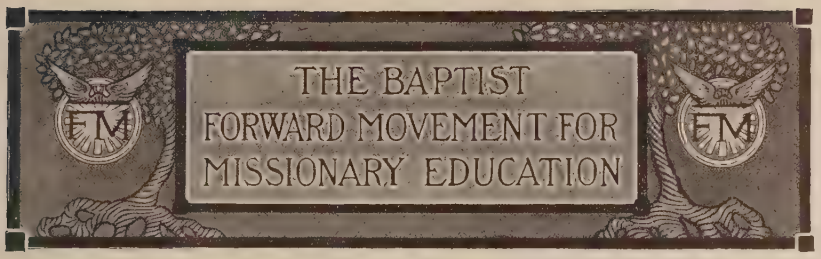
Grape Creek was the busiest and roughest mining town in the Middle West. The story of its transformation was told in February MISSIONS. The Baptists became a living force in the community. The money was raised for a building, and its dedication took place in February, 1910.

The Support of the Cars

There is no fund for sustaining them. They must be supported by voluntary contributions. "Uncle Boston" was desirous of obtaining a Sustaining Fund, on this plan: 25 $100 subscriptions, 50 $50 subscriptions, 100 $25 subscriptions, 200 $10 subscriptions, 500 $5 subscriptions, 1,000 $2 subscriptions, 1,000 $1 subscriptions. Or from $1 to $100 per year from individual subscribers, or from churches and Sunday schools. If you are personally desirous of seeing this work continued and enlarged please manifest your interest by sending a subscription to the Society, to the Missionary and Bible Secretary, or to any of the District Secretaries.

GOSPEL SPREADING IN THE GREEN MOUNTAINS

REV. W. A. DAVISON COLPORTER GEO. H. WATT



Summer Conferences

EVER been to Silver Bay? No? Or Lake Geneva? Well, you have something to look forward to. The preliminary announcements of these great inspirational training conferences are now being sent out.

The Lake Geneva conference will be held at Conference Point, near Williams Bay, Wisconsin, July 1 to 10. The Silver Bay Sunday school conference is held at Silver Bay on Lake George, N. Y., July 14 to 21, and the Silver Bay General conference at the same place July 22 to 31. In addition to these, a new one called the Rocky Mountain conference will be held at Cascade, Colo., August 3 to 12.

These summer gatherings are held under the direction of the Young People's Missionary Movement, but like everything that the Young People's Missionary Movement does, they are exclusively in the interests of the several mission boards, and to the Baptist Forward Movement for Missionary Education falls the task of securing a strong delegation of Baptists for each conference.

The purpose of these conferences is: First, and most important, the training of leaders. More than ever, trained leadership is the first requisite of a successful mission study class. Trained leadership is also demanded for missionary meetings in young people's societies, for women's and children's missionary societies and bands, and for other church organizations.

The method includes: Normal mission study classes under experienced leaders. Conferences on practical plans for conducting missionary work in local churches. Inspirational addresses on mission fields and the Christian life. Afternoons given over to rest and recreation. The opportunity to talk with missionaries and other leaders relative to one's life-work.

The expense called for is, a reasonable rate for room and board, transportation at reduced railroad rates, and a registration fee of $5.00 to help defray the expenses of the conference; for the Sunday school conference the registration fee is only $4.00, while those wishing to attend both of the Silver Bay conferences may pay a joint registration fee of $7.00. The proximity of the Silver Bay conferences to Saratoga, where the great convention of the Baptist Young People's Union of America is to be held, will, it is hoped, make possible the attendance of a large number of the B. Y. P. U. delegates at one or both of the Silver Bay conferences. Since there is but one Sunday school conference and it begins immediately after the B. Y. P. U. convention, it is hoped that many delegates from the central and western states, in which no Sunday school conference is held, may arrange in advance to go to Silver Bay directly from Saratoga. The call which has just been issued includes the following statements, which are not only reasons for going to Silver Bay, but are heartening signs of the times which promise the coming of a more aggressive missionary church for the near future.

"The Church has a new appreciation of the Sunday school as an educational and missionary force. The World's Sunday School Association is emphasizing the place of the Sunday school in missionary effort. The International Sunday School Association has recently adopted a statesmanlike missionary policy and has elected a Missionary Superintendent. The New Graded Lessons are providing for the study of missions as a factor in developing the religious life. The Mission Boards see in the Sunday school a mighty power for missionary extension and are supplying the necessary educational equipment.

"This united movement on the part of the Sunday school and missionary forces constitutes a call for a trained leadership. The Silver Bay Sunday school conference affords the inspiration and training to meet this new situation."

A booklet giving complete information

concerning any of these conferences will be sent to any address upon request, by the Secretary of the Forward Movement, Box 41, Boston, Mass.

John R. Mott

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Missionary Features at the Young People's Convention

The program for the eighteenth international convention of the Baptist Young People's Union of America, which is to be held at Saratoga Springs July 7 to 10, 1910, is peculiarly strong in two directions: first, the devotional side, which looks toward the development of the spiritual life of the individual, and second, in its provision for missionary inspiration and instruction. These two points, of course, do not exhaust the strength of the convention, but it is to these two phases of the work that we wish now to call particular attention. These are intimately related to each other. A strong missionary spirit cannot be maintained unless it is the outgrowth of a deep, spiritual life, and a spiritual life cannot thrive unless it finds expression in a service for the needy of the world, such as was manifested in the life of Jesus the Lord.

The devotional features of the convention will be in charge of Rev. George W. Truett, D.D., of Dallas, Texas. Dr. Truett is engaged for five addresses, all of them under the common title of "The Quiet Hour," this choice of statement being his own. Those who know Dr. Truett will see at once that the officers of the convention have been extremely fortunate in securing him to lead in this important work. There is probably no other man on the continent, or indeed on any other continent, who can do this kind of work better.

With this work so well provided for, the best possible kind of foundation is laid for the missionary work that is proposed in connection with this important meeting. Many of the addresses will have an indirect bearing upon the missionary problem which is the paramount question of to-day, but it is not our purpose here to call attention to the program in general, but only to that which is distinctly and emphatically of a missionary character.

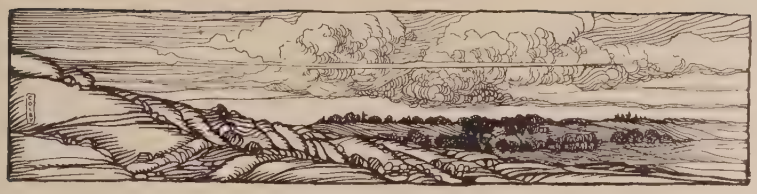
There will be three or more missionary conferences, in which will be considered the methods of missionary education and inspiration, including the Conquest Missionary Course, the Mission Study Class, missionary giving and missionary service. In addition to these conferences the question of missionary activity in the Young People's Society will come up in two open parliaments of the convention.

One of the addresses of the convention is on "The Missionary Claim upon the Life of the Young Christian." This address will be given by Mr. David E. Green, of Ohio, who for many years has been actively interested in mission study and has led the young people of Cleveland in some of the most strenuous work that has been done in the last decade.

Sunday afternoon has always been regarded as one of the strongest sessions of the convention. Usually it has been devoted almost entirely to the convention sermon. This year the full session is devoted to the consideration of missionary work. There will be brief addresses on the Laymen's Missionary Movement, the Brotherhood and Missions, and Missionary Education, which will be followed with the great address of the afternoon on "The Kingdom Enterprise," by William T. Stackhouse, D.D., who is the leader of the Baptist Laymen's Missionary Movement for the Dominion of Canada.

No gathering of young people can provide richer things along missionary lines than are provided for those who can arrange their plans to reach the International Convention of the Baptist Young People's Union of America at Saratoga Springs in July next.

Geo. T. Webb, Secretary.



Gleanings From All Fields

The Laymen's Campaign

At Colorado Springs, with only 7,495 Protestant members in their city, and a sparsely settled country roundabout, the men of Colorado Springs secured an enrollment of over 900 delegates for their convention. Places were set for 800 persons at the opening dinner. Every seat was taken. In addition 200 delegates, who were unable to find place, were allowed in the gallery.

Note this as to preliminary method. Members of the committee, two by two, visited every office, store and house in the downtown section two days before the opening dinner. Among those who made this canvass were college professors, prominent lawyers and bankers, physicians and business men, and men engaged in some of the biggest commercial enterprises of the country. Two Christian Chinamen learned of the movement in this way and registered.

Among the results: Men who had drifted from the church were brought into close touch with it again. It was the first time that men of their own position and business capacity had approached them and asked them to take part in the work of the church. The mere fact that this canvass was made by men of large calibre made a tremendous impression upon the community. It was resolved to increase the offerings from $7,468 to $15,000.

The San Antonio Convention was among the most successful in the Southern itinerary. The supper was Mexican. The churches pledged $15,000 next year, as against $6,221 last year.

At Denver 1,200 men gathered for the supper. Governor Shafroth was one of the speakers.

A message from Houston, Tex., reports as follows: "Houston pledged $25,000; raised over $28,000 against $7,000 last year."

The churches of Huntington, W. Va., in which an every-member canvass has been made since the convention, have uniformly increased their subscriptions for 1910 from 25 per cent. to 300 per cent. above their contributions for 1909.

At the Kansas City Convention there were 1,828 at the supper, the largest number of the campaign, exceeding New York. The vote taken on offerings pledged an advance from $45,736 to at least $100,000.

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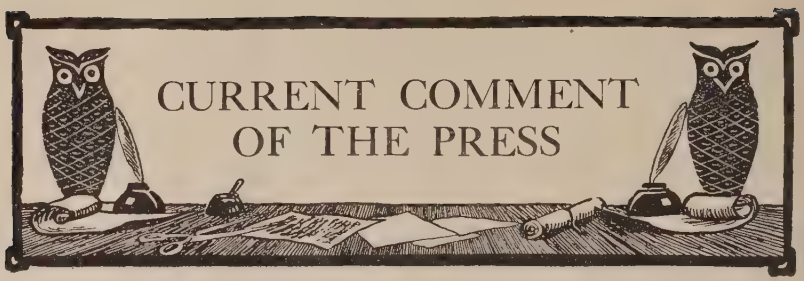
Another Hospital in China

Central Baptist: Some years ago Dr. W. G. Tyzzer, of St. Louis, gave the money to build the Emily Tyzzer Memorial Hospital at Hakka, Burma. Later Drs. W. H. Mayfield and W. G. Tyzzer gave the money for the Mayfield-Tyzzer Hospital in Lai-Chow Fu, North China. During the Laymen's meeting in St. Louis Dr. Tyzzer gave $2,000, Dr. Mayfield and Mrs. Mayfield $3,000; with this $5,000 Dr. M. D. Eubank is to build in South China the Will Mayfield, Junior, Hospital. Thus these good people are extending their work of caring for the sick. All of their contributions have gone through the Third Baptist Church, St. Louis, of which they are members. It is their wish that the church to which they are giving so much of their lives and to which they are indebted for much of their inspiration, shall be the channel through which their benevolence shall reach its destination. We commend their example to others. If the church is to have credit for the contributions of the small givers, it is right that it should have credit for those of the larger givers. With one voice the missionaries on the foreign field put great stress upon the value of medical missions. It is a beautiful thing that those who are engaged in ministering to the physical needs of the people at home should extend their ministrations to those beyond the seas.



A Permanent World Benefaction

The Watchman: Mr. John D. Rockefeller's proposal to incorporate practically his whole estate for philanthropic purposes, is, we believe, unparalleled in the history of the world. Large estates have been incorporated for business purposes, to carry on commercial enterprises which would suffer or be destroyed by dividing the estates; and large corporations have been formed for special philanthropic purposes, notably the Foundation of $10,000,000 for the Advancement of Teaching by Mr. Andrew Carnegie and the General Educational Board, to which Mr. Rockefeller gave $53,000,000. But a Foundation with an immense endowment, the trustees of which shall have liberty without limit in determining the distribution of the vast sums at their disposal, is unprecedented. This is simply what Mr. Rockefeller plans to do. The application to Congress for incorporation in the District of Columbia reads: "The object of the said corporation shall be to promote the well-being and to advance the civilization of the peoples of the United States and its territories and possessions, and of foreign lands, in the acquisition and dissemination of knowledge, in the prevention and relief of suffering, and in the promotion of any or all of the elements of human progress." This includes the whole earth and all the peoples of the world, and every imaginable project for advancing their interests in every possible particular. The incorporation proposes in fact to carry on the plans of philanthropy to which Mr. Rockefeller has given so largely, but in an impersonal way, and with unrestricted provision for variation and expansion. The five incorporators named are Mr. Rockefeller and his present advisers in philanthropy; his son, Mr. John D. Rockefeller, Jr.; Rev. Frederick T. Gates, Mr. Starr J. Murphy and Mr. Charles O. Heydt. These have power to increase their number to twenty-five, and the number must never fall below five. This indicates that Mr. John D. Rockefeller, Jr., is to devote his life to dispensing in philanthropic purposes the vast wealth his father devoted his life to accumulating. It continues and makes secure the large gifts which have already done so much to advance educational, charitable and religious interests in America. By this act Mr. Rockefeller removes himself from the equation, and becomes simply a member of the board of trustees of the Foundation.

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The Convention in Chicago

The Standard: Only nine weeks before the meeting of the Northern Baptist Convention in Chicago, on May 6th! Enthusiasm is already aroused. The convention hall provides facilities unsurpassed. At a meeting in New York of representatives of the convention and of all the societies, arrangements made for housing the convention were approved. There is every reason to believe that the Chicago convention will be the most interesting and helpful meeting in the history of the organization. The attendance promises to be exceptionally large. The only cloud on the sky is the financial condition of the missionary societies.

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Missions in the Magazines

The *Century Magazine* for March may be called a foreign number. "A 'Little Paris' of South America" is a picturesque description of the Venezuelan capital. Vivid and unusual glimpses of India, especially the cities of Madras and Puri, are presented in "Three Hoboes in India." Real American tramps they were, and the story is told by Harry A. Franck, who is giving to the *Century* his experiences of tramping around the world. "Motoring in a Cactus Forest" pictures northern

Mexico. In the article, "The Cherry Blossoms of Japan," which is exquisitely illustrated, Eliza P. Scidmore seems to have said the last word on the glowing theme, describing the species of the flower, the legends connected with it, and all its beautiful haunts. And now by the courtesy of Japan to Washington and New York each "is to have its Mukojima," its paradise of cherry blossoms. "The Sand Hill Crane" tells of the men who are trying to conquer our cruel frontier.

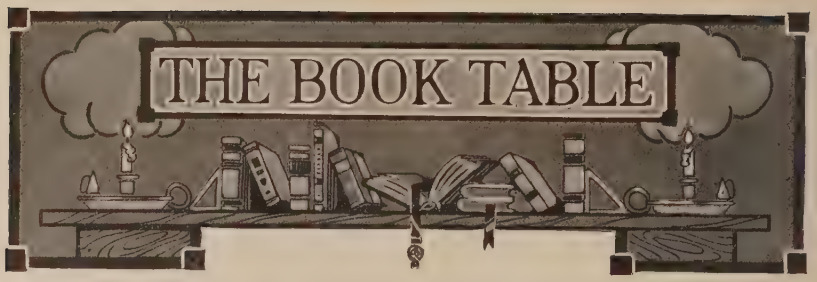
Everybody's for March also possesses missionary interest, *not*, however, for its impossible story of "Bishop Ogowanna," a fictitious black bishop of the Gold Coast. The little sketch, "Shadow," is a touching study of the race problem and might be used in connection with programs on "The Upward Path." A phase of the development of the West we see in "The Squaw Man as He Is." Some features of the enviable "luxury" in which the foreign missionary lives may be inferred from the article on American life at Panama, entitled "Exiles of Industry."

No one could ask a more noble vindication of the manhood of our foreign population than is found in *McClure's* for March in "Heroes of the Cherry Mine." Every boy and girl in our Sunday schools should have the inspiration of this recital of loftiest heroism and Christian fortitude. Every man and woman should heed the call which it gives to a high social service in removing the reproach of the United States in its criminal disregard of human life. In the *Atlantic Monthly* for March, "Stanley's Africa, Then and Now," is a masterly survey of all Central Africa, including the Congo. The writer takes into full account the results effected by missions and expresses his belief that Uganda's Christian men will be a large factor in the social and commercial progress of Central Africa. Roosevelt's experiences in East Africa continued in the March *Scribner's* include visits to some mission stations.

The *Overland Monthly* is doing a good work in promoting fraternal feeling between Americans and Japanese on the Pacific Coast. In January it had a Japan number. In February, also, appeared several articles on the same theme among them, "The Orientals and Portola," a very sympathetic study of Japanese on the coast, and "The American Friends' Association," by Viscount Kaneko. The latter article is especially interesting, for not many know, perhaps, of this club in Tokyo formed of Japanese who have been in the United States and whose one object is to promote friendship between the people of the two countries.

The March *Review of Reviews* contains an analysis of the religious statistics of the census of 1906, which every student of religious conditions should have. "Spain's Industrial Revival" will also be read with interest. The *World's Work* for March describes "Our Southern Mountaineers" as trying to live in an uninhabitable country and urges that means be used to induce them to emigrate rather than to try to uplift them in their present environment. "Teaching Morals by Photographs" contains a good hint for Christian workers. In "The Democratic Ideal and the Christian Church," in the *North American Review* for March, will be found food for thought. The writer believes in the Church, but he says significantly: "It is a reproach to a congregation even to seem in the least like a club of prosperous and congenial people to which others less well-to-do cannot aspire to belong except in the position of pensioners." The French author of "The Republic and Diplomacy in France" holds no brief for Protestantism, but in comparing the two republics he makes it sadly evident that France is in sore need of something it has not. He says there still exists in American life a moral brake which is disappearing from French life.

The *Independent* for February 24 shows the condition of "The Negro in Cincinnati," where he is practically debarred from every form of skilled labor. The *Outlook* in its monthly magazine number is running a series of studies of nationalities as found in our immigrants. In March it was "Pericles of Smyrna and New York." Other features of the same number are the articles "A Danger Signal," concerning the white slave trade, and "Wanted: a Government for Alaska," also a talk by The Spectator on methods of advertising charities, and a sketch of the Japanese ambassador, Baron Uchida, who was at one time a student of the Doshisha and whose wife is a graduate of Bryn Mawr.



Books to Read

The Old Testament among the Semitic Religions, by Prof. George R. Berry, of Colgate University, answers the question as to what is common and what distinctive in the religious teachings of the Old Testament, when brought into relation with the teachings of other nations. The scholarship of the author in this line is thorough, and the little volume will be of help and profit to ministers and Bible class teachers. The greatest resemblance is found in the teachings concerning sacrifice, sin and the future life: the strongest contrast in regard to the divine unity and divine spirituality, and the ethical completeness of Jehovah. The conception of salvation apart from sacrifice or incantation finds no real parallel in the other religions, nor do the Messianic prophecies. In regard to all the moral attributes the superiority of the Old Testament is unquestionable. Salvation through direct approach to God is the highest point of distinction, and this links the Old Testament revelation with the New. The "unique presence of God" underlying the Hebrew revelation—Dr. Harper's theory—is also that of his aforetime pupil. (Publication Society; $1.)

Searchlights, by George W. Coleman, one of our influential Baptist laymen who is helping to bring the gospel to the unchurched and unreached people, is a little book made up of editorials contributed to the *Christian Endeavor World.* Every one of the pithy, short articles is quotable and profitable for meditation, and it would be difficult to say more. Let the man in the street read the page on the "Money-bug," and see if he can get away from the truth of it. "He loves to *talk* about the affairs of the kingdom. But what does he *do?*" "Look out for the money-bug! No one is immune." This is a book to give to young men, and for the business man to carry in his side-pocket; while the minister can read it to the good of his soul and the bracing of his will for more democratic service. (The Arakelyan Press, Boston.)

Among books received are: *Modern Belief in Immortality,* by Newman Smyth, D.D. (Scribners), a clear, logical discussion that must appeal to the scientific mind as well as cheer the religious heart; *A History of Protestant Missions in the Near East,* the anticipated volume by Dr. Julius Richter (Revell); and Dr. Jessup's *Fifty-three Years in Syria,* a notable survey of a remarkable life (Revell). Reviews will appear next month.

A copy of a most helpful little book on the principles important in interpreting the New Testament, prepared for English students and afterwards translated into Italian for the use of the Italian missionaries and students, can be obtained by sending four cents to cover the postage to Prof. A. S. Hobart, D.D., Chester, Pa.

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Some Good Missionary Books

BY FRANK D. DOBBINS

The Bishop's Conversion. By Mrs. Ellen B. Maxwell. This is a love story and something more. It tells of how a Methodist bishop going to India with preconceived notions as to how the missionaries should live and work was "converted." It is a series of incidents, humorous and pathetic, and altogether throwing light on the daily life of the missionary in India. ($1.08.)

The Story of John G. Paton for Young Folks. By Rev. Jas. Paton. One of the most vivacious missionary books ever written, full of sprightly incidents, and of the accounts of perils overcome, accompanied by a lot of very attractive pictures. The power of the Gospel to transform cannibals was never more convincingly illustrated than in Dr. Paton's experiences. The other lives of Paton are not to be mentioned by the side of this one. (75 cts.)

Financial Statements of the Societies

American Baptist Publication Society

Comparative Statement for eleven months,
From April 1, 1908, to February 28, 1909—April 1, 1909, to February 28, 1910

	1909	1910	Increase	Decrease
Contributions	$70,664.98	$68,252.04		$2,412.94
Legacies	9,018.67	5,669.48		3,349.19
Income Investments	29,681.16	29,903.34	$222.18	
	$109,364.81	$103,824.86	$222.18	$5,762.13

Appropriations to March 31, 1910	$154,980.84
Total receipts to February 28, 1910	103,824.86
Amount needed to balance, March 31, 1910	$51,155.98

American Baptist Foreign Mission Society

Financial Statement for eleven months, ending February 28, 1910

Gross budget, not including Woman's Societies	$828,500.00
Amount expected from legacies, income of funds and other sources	312,500.00
Net budget as approved by Northern Baptist Convention	$516,000.00
Two per cent. addition for contingencies	10,320.00
Expense fund Northern Baptist Convention	4,950.00
Total budget apportioned to churches, Sunday schools, young people's societies and individuals	$531,270.00
Receipts toward budget from these sources	178,834.65
Needed for budget before March 31 to avoid debt	$352,435.35

Summary of Receipts

	1910	1909	Increase	Decrease
Contributions for the budget	$178,834.65	$193,966.59		$15,131.94
Other receipts not applying on budget:				
Legacies	59,810.86	84,436.40		24,625.54
Income from investments	41,826.04	40,686.55	$1,139.49	
Annuity bonds matured	27,344.63	10,920.05	16,424.58	
Total receipts to February 28	$307,816.18	$330,009.59		
Net decrease				$22,193.41

The American Baptist Home Mission Society

Receipts for General Purposes for eleven months ending February 28, 1910, compared with same period last year

	1909-10		1908-09	
Contributions from churches	$104,779.34		$109,706.65	
Contributions from Sunday schools	4,281.57		4,281.07	
Contributions from Y. P. S.	1,420.45		1,525.47	
Total from churches and connected societies		$110,481.36		$115,513.19
From Other Sources				
Contributions from individuals	20,161.73		23,431.76	
Legacies	61,263.69		35,303.62	
Annuity funds released	27,501.10		24,300.00	
Inc. from invested funds	48,580.42		43,419.78	
Miscellaneous receipts	5,655.20		9,993.17	
From State conventions in co-operation	79,902.47		68,356.11	
Total from other sources		$243,064.61		$204,804.44
Total receipts		$353,545.97		$320,317.63

	Expectations from churches Contributions	Expectations from Other Sources	Total Budget
Budget for 1909-10	$339,750.53	$314,799.00	$654,549.53
Receipts 11 months ending February 28, 1910	110,481.36	243,064.61	353,545.97
Amount needed	$229,269.17	$71,734.39	$301,003.56

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